

Climax of the tax controversy

As a result of last-minute appeals to the country by the President on March 15 and by three leading Democrats the following night, the issues in the tax controversy were sharply drawn when the House neared the showdown vote last week. There was first of all the major issue of the recession. The President's tax program assumes that the downturn has not yet reached the stage to justify further unbalancing of the budget. Senator George disagrees. From this initial disagreement stems a sharp difference of opinion over the nature, as well as the size, of the tax relief to be accorded at this time. The President's program, by granting large concessions to corporations and stockholders, emphasizes investment and production. The Democratic counter-proposal, which would lighten the burden of income taxes on individuals, stresses consumption. In his vigorous address to the nation, the President attacked the Democrats for playing politics in an election year, and went on to say that it was a self-defeating and reprehensible policy to exempt millions of families from the burden of Federal income taxes, as Senator George proposed doing. The Senator replied that throughout his long tenure in Congress he had consistently advocated a reasonably broad tax base, but that this principle ought not be pushed to the limit. If it were, exemptions should be logically lowered to \$200 or \$300, or done away with entirely. More specifically, he thought that in times of economic distress, to bolster mass purchasing power, the principle ought to be prudently modified in application. In his effort to head off the Democratic drive, the President did not mention excise taxes, an indication that he is now reconciled to the reductions which the House approved overwhelmingly on March 10.

Uncle Sam encourages giving

On an annual basis, Americans give for philanthropic purposes an average of about one-and-a-half to two per cent of their incomes. That is the estimate of F. Emerson Andrews, author of the Russell Sage Foundation's two studies, *Philanthropic Giving* and *Corporate Giving* (AM. 3/20, p. 642). If the average is this low, one may wonder what sense there is to the provision in the new House tax bill which would allow deductions for itemized charitable contributions to rise from 20 per cent to 30 per cent of individual income. The answer is that while the vast majority of taxpayers use only a small part of their allowable deduction for giving, there are some in the very high income brackets who do give to the allowable limit and would be willing, if the higher deduction were permitted, to give still more. Let's say your income is \$300,000. In that case, 91 per cent of any income in excess of \$200,000 is taxed away. If your full deductibility for charitable causes now comes to \$60,000 (20 per cent), it costs you only \$5,400 to make that large a gift. If the Government increases deductibility another 10 per cent, it will cost you only an additional \$2,700 to up your benefaction \$30,000. Why is the

CURRENT COMMENT

Federal Government willing to allow that much more revenue to slip out of its hands? The answer is that it prefers to make it possible for private persons to support more of the burden of schools, hospitals and social agencies rather than have the Government collect taxes to do it. Gifts from people in the highest income brackets furnish a large part of such support. The thinking behind this policy is sound and very much in the American tradition.

Changing patterns in race relations

Reporting on progress for the year 1953, the Commission for Catholic Missions among the Colored People and the Indians discovers "a genuine and widening view" relative to the Negroes' spiritual welfare and an encouraging response on their part." This response was evidenced by the almost ten thousand Negro converts to the Church last year. The Negro Catholic population in this country is currently estimated at 457,886. A really adequate response, however, is conditioned on removal of some of the gross roadblocks to whole-hearted fellowship in the Church and in the community which still affect the situation of Negroes. Preaching March 14 at an Interracial Sunday service in the Fordham University Church, Most Rev. Vincent Waters, Bishop of Raleigh, N. C., condemned racial and religious hatreds, discrimination and "unnatural segregation of the members of our Christian family." He counseled a "humble acknowledgment that all is not right in the world, including America, North and South." But he likewise emphasized that the observance of a day devoted to the problems of race was "a step in the right direction on the long road back to moral and social health." Those who fear such steps can find increasing assurance, according to a recent survey, in the remarkable absence of disturbance which has attended the absorption of over 2,000 Negroes, largely graduate students, into the colleges of 17 Southern States and the District of Columbia—"a dramatic example," in the words of Lester B. Granger, executive director of the National Urban League, "of what can be done in community situations once the errant demagog is removed from the picture." This record should help to allay fears over possible decisions of the Supreme Court in pending segregation cases, and should hearten those who strive for complete interracial justice within the Church.

Profit sharing and other "fringes"

A study of fringe benefits made by Associated Industries of Cleveland would seem to indicate a surprising growth in profit-sharing schemes. At any rate, among the 160 firms in the Cleveland area covered by the survey, profit-sharing payments in 1953 were slightly more than a third of all fringe benefits paid. They amounted to 10.73 cents an hour in a total fringe-benefit bill of 30.83 cents an hour. The next largest item was pensions (8.08 cents), with paid vacations (6.74 cents) in third place. Though in its emphasis on profit sharing the Cleveland district is somewhat unusual, its fringe-benefit bill is part of a growing national pattern. While not without precedents, this pattern started to assume significant shape only during World War II, when the wage freeze taxed the ingenuity of labor leaders intent on higher compensation for workers and of employers willing to grant it. The War Labor Board accepted hospital insurance, paid vacations and other welfare benefits as a non-inflationary alternative to higher wage rates. The wage freeze during the Korean hostilities intensified the trend. That this is a healthy development the American Catholic bishops indicated as far back as 1940, when they wrote:

Security of the workingmen, therefore, against unemployment, old age, sickness, accident and death, must be frankly accepted as a social responsibility of industry jointly with society.

It remains only to observe that the more industry itself is able to do for its workers, the less government will be obliged to undertake for them.

Dulles promotes Pan-Americanism

Secretary of State Dulles well merited the widespread applause that hailed his achievement in bringing the Tenth Inter-American Conference at Caracas to support his resolution condemning and opposing intervention in this hemisphere by international communism. It is surely no small thing that 17 American republics are on record before the world as agreeing that Soviet foreign policy constitutes a clear and present danger to be opposed by united action. True, the resolution does not name the hemisphere's number-one Communist trouble-spot—Guatemala. Much less

does it propose action to oust the Soviet agents from that little republic. Moreover, our Secretary of State left the Latin delegates with the strong impression that he had no intention of invoking the resolution to press such action. None the less, Guatemala seemed to observers deeply impressed at seeing 16 of her Latin neighbors join with the United States in a resolution that meant business. Mr. Dulles is to be congratulated, too, on his part in changing the atmosphere of the Caracas conference from one of suspicion-ridden, dispirited, diplomatic maneuvering into a vital experience in Pan-American cooperation. His refusal to shove his resolution down Latin throats, his allaying of fears that we were bent on direct intervention, his willingness to be pushed around in debate, his frankness, all contributed to this. His final speech proposing an inter-American economic conference in Washington helped persuade the delegates that the United States was not so preoccupied with the affairs of Europe and Asia that she could find no time for her neighbors on this continent.

U. S. Catholics through Spanish eyes

Americans, while traditionally hospitable to visitors from Europe, are apt to keep a wary eye open for traces of that "certain condescension" which Emerson remarked in visiting Europeans of his day. And when a Spanish Catholic comes to look things over in the United States, his American co-religionists may very likely fear the worst. Such fears, if they exist, must melt like snow in a spring thaw before the genial enthusiasm with which Francisco de Luis, general manager of Editorial Católica, Madrid publishing house, spoke recently of U. S. Catholicism. Here at the invitation of the State Department to study relations between press, radio and TV, he gave his impressions on March 11 to NC News Service, whose Spanish correspondent he is. Señor Luis found the "happy, optimistic" U. S. priests, who are "pleased with their people—proud of them," a striking contrast to European priests, who radiate no such confidence. In Chicago, where he expected to find hoodlums armed with tommy-guns and "pineapples," he found himself at a weekday Mass in a crowded downtown church, marveling at the people thronging the altar rails. The coverage given by even the secular press to Lenten religious services convinced him that the "materialism" of the United States has been exaggerated in European eyes. Our observance of Sunday as a day of rest and prayer bettered that of some European countries. *Muchas gracias, Señor Luis!* We feel sure that your visit has helped to draw your people and ours closer together—a good thing in a too-divided world.

UE tottering

That ideological leopards can change their spots—within the trade-union movement as well as outside it—has long been known to the editors of this Review. We have seen the Mike Quills and the Joe Curran suddenly lose their affinity, or whatever it was they

AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LAFARGE, BENJAMIN L. MASSE, EDWARD A. CONWAY, VINCENT S. KEARNEY, GORDON GEORGE, ROBERT A. GRAHAM

Contributing Editors: THOMAS J. M. BURKE, THURSTON DAVIS, ALLAN P. FARRELL, PHILIP S. LAND, WILFRID PARSONS

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: PAUL A. REED

Circulation Manager: PATRICK H. COLLINS

Advertising Manager: MISS JANE VLYMEN

had, for the Communist party and become staunch pillars of CIO orthodoxy. It was not impossible on the face of it, therefore, that Leo Jandreau and his fellow officials of Local 301 of the United Electrical Workers (UE) should break with that notoriously pro-Communist outfit and seek a haven with the rival International Electrical Workers (IUE-CIO). It was not impossible, we repeat, but, the history of Local 301 being what it was, it was not very probable either. So we preferred to let a week pass by in silence until the dust had somewhat settled and the sensational reports could be checked. Now we can only say that if the leadership of Local 301 is insincere in shifting from UE to IUE-CIO, if it has an ulterior purpose in this move, it has succeeded in hoodwinking some of the shrewdest anti-Communists in the country. That possibility is remote. Until there is reason to believe otherwise, then, one can prudently applaud the greatest single setback which the Communists in U. S. labor have suffered since the CIO expelled their party-line unions in 1949. Local 301 represents 20,000 workers at the main General Electric plant in Schenectady, N. Y. At the time of its defection, it was the strongest local in UE. Since UE is itself one of the few remaining big beachheads which the Communists control in U. S. labor, the significance of the upheaval at General Electric will be obvious.

Shirt-sleeve diplomacy

The radio and TV show, *Author Meets Critic*, recently brought together authors of sharply opposed versions of Point Four. Under fire was Jonathan Bingham for his *Shirt-Sleeve Diplomacy*, an account of Technical Cooperation Assistance as he saw it operating in various economically underdeveloped regions while he was deputy administrator of the program. His critic was Henry Hazlitt, editor of *Freeman* and author of *The Illusion of Point Four*. Mr. Hazlitt kept pressing the point that Mr. Bingham had got it all wrong when he said Point Four was needed to help prevent poverty-stricken peoples from turning in desperation to communism. They have already turned to false doctrines; that's why they are poverty-stricken, he charged. India has gone Socialist. Why then should we foot the bill to promote socialism? Let India adopt free markets, competition, stable currency and private property (our form). That's what she needs, asserted Mr. Hazlitt. A reading of the Bingham and Hazlitt books gives a hands-down win to Mr. Bingham on the issues barely raised in a half-hour on the air waves. Can we afford Point Four? Mr. Bingham effectively shows why we had better ask, can we afford *not* to undertake it? Do we get our money's worth? His book is an inspiring and fascinating "yes." Finally, he provides enough of the social, political and cultural factors at work in Point Four regions to show the absurdity of Mr. Hazlitt's expectation that they should operate full-blown capitalist systems, assuming that were desirable. Even if India were flirting with socialism, we can certainly live with what passes for social-

ism these days. That can't be said for the communism into which despair born of poverty may push these countries.

Incident in the French camp

Conflicting stories about the fate of the European Defense Community at the hands of the French reflect the widespread confusion about the matter both in and out of France. Typical are reports of the thumping victory of Mme. Germaine Peyrolles, Popular Republican, over the editor of the Communist newspaper *L'Humanité* in a by-election in the Seine-et-Oise Department on the outskirts of Paris. It seems that Mme. Peyrolles is fervently in favor of EDC. That seems to have been enough to inspire the N. Y. *Times* to consider the election as, in effect, a plebiscite on the Defense Community, and Mme. Peyrolles' victory as even more a victory for M. Bidault, head of the Popular Republicans. It should, exulted the *Times*, "give added weight to his voice in the French Cabinet and help to speed a decision in the National Assembly." But Joan Thiriet, *Christian Science Monitor* correspondent in Paris, strongly partial to European unity, interpreted the vote quite otherwise. "There is no doubt that her election triumph cannot be hailed as an EDC victory, for many of the votes cast for her came from known anti-EDC sources." Apparently the Communists "tried to make EDC the central issue," but the *Monitor* observer thought that the center and right-wing supporters of Mme. Peyrolles sought primarily to "bar the Communist party's road to the Assembly." They "preferred to postpone discussion on EDC between the non-Communists in order to achieve this." That seems to be the more plausible explanation of the election. Yet the many Congressmen who are impatient at the delay in ratifying EDC will probably accept the simplest *Times* version as further justification of their conviction that the French people would support EDC if given a clear choice.

France battles alcoholism

Père François Russo, S.J., writing in *Etudes* for March, has assembled some alarming figures on the spread of alcoholism in France. French wine production, counting the yield of the now greatly extended vineyards in Algeria, amounts at present to an annual 74 million hectoliters. (A liter is approximately a quart, a hectoliter 26.418 gallons.) In addition, the French produce large quantities of alcoholic cider, beer, liqueurs and apéritifs. After imports, exports and stockpiling have been accounted for, one ends up with the conclusion that every adult in France annually consumes 34 liters of pure alcohol. How astounding this is can be seen from comparative figures for adult consumption of alcohol per year for other countries: Italy, 18 liters; Switzerland, 16; Belgium, 12; United States, 8; Great Britain, 6. Students of the problem of alcoholism have estimated that men leading active lives ought not drink more than a liter of wine a day. Sedentary men should not consume more than three-quarters

of a liter, women no more than half a liter. On this scale, experts believe that at present thirty-five per cent of the adult male population of France is over-indulging. One remedy for this lamentable situation would be increased manufacture of grape and apple fruit juices and preserves. Elsewhere in Europe this is being done with excess fruit, but the idea is slow to catch on in France. Cutting back the number and extent of French vineyards would be an effective check, but 4 million Frenchmen are employed in one way or another in the wine industry and would certainly oppose this. A third expedient would be raising wine prices. Finally, Père Russo notes, it would help if there were a reduction of the number of bars and other liquor dispensaries. These now number 450,000—one for every 34 adult men.

General Thimayya disagrees

Lt. Gen. K. S. Thimayya, Indian chairman of the disbanded Neutral Nations Repatriation Commission in Korea, is at odds with his fellow countrymen who served on the NNRC. In the Commission's final report issued Feb. 20, the Indian members joined their Czechoslovak and Polish colleagues in denying that the Chinese and Korean PW's who refused repatriation were able to exercise "freedom of choice." In a recent interview granted Rev. Patrick O'Connor, NC correspondent in Korea, General Thimayya takes his stand with the Swedish and Swiss delegates, who said they did have a free choice. The general spiked the Red charge that "Nationalist Chinese and Syngman Rhee agents" had been smuggled into the camps to coerce the PW's. "I didn't find one agent among the prisoners," he stated. "All were genuine prisoners of war." Besides focusing attention once again on the tremendous propaganda victory won by the free world when 14,000 Chinese chose liberty almost two months ago, this interview with General Thimayya provokes a serious question. Has the free world made the most of that victory? These Chinese, veterans of Mao Tse-tung's armies, know the "New China." Their voluntary defection proves that Mao and his henchmen can no longer claim to represent the Chinese people. They, better than anyone else, are equipped to prick the Chinese Communist balloon in Asia. Yet, has any attempt been made to get their stories before they fade into the Formosa scene, soon to be forgotten? Many in Asia could well profit from the lesson these soldiers could give on what it means to live in a "people's democracy." We could do worse than broadcast their story the length and breadth of the free world.

Church in Scandinavia

Richard M. Brackett's article on pages 679-81 of this issue explains why the Holy Father asks us to pray, as the April mission intention, for the Church in the Scandinavian countries. The story of recent Catholic developments there will help us to realize that these nations were all once Catholic. Even Finland, though it was the last European country to be converted from

paganism to the Catholic faith, enjoyed a flourishing Catholic religious and cultural life during the comparatively short epoch when it was united with the Holy See. The story of the Church in these northern lands leaves the painful reflection that so much of their spiritual disaster was due to mere political circumstances and the rivalries or machinations of sovereign princes, who made skilful use of the ecclesiastical deficiencies of the period. So often in the history of Sweden, during the fateful fifteenth and sixteenth centuries, the course of religion would have been quite altered if high-minded plans could have been carried out which aimed at lasting and effective relationships between that country and the Kingdom of Poland. The great Jesuit missionary and diplomat, Fr. Antonio Possevino, who was sent upon a mission to Sweden by Pope Gregory XIII, converted its king, John III, to the Catholic faith and strove heroically to bring about a union between the two realms. If he had succeeded, the northern lands would not have lapsed into their subsequent spiritual isolation. This summer, many American Catholics may visit these countries. It will be their privilege to help to dispel, by their faith and charity, some of this long isolation for the small but growing restored Church in Scandinavia. Countess Andrassy's proposed pilgrimage (AM. 1/23, p. 42) offers a fine opportunity.

The Annunciation

Simplified formulas, how-to-do-it books, keys to the secret of success or good speech or happy marriage, are popular with Americans. That is why, we venture to suggest, the simple scene of the Annunciation—which we contemplate with deeper devotion during this Marian year—should have a special appeal to us. It contains the secret of holiness, the technique of sanctity, the simplified formula for gaining Christ. The secret is found in Mary's "*Fiat*." To the message of God voiced by the angel, she answered freely and submissively: "Let it be done unto me according to thy word." Empty of self-love and self-will, she opened herself to the action of God, to the coming of Christ within her. The formula for gaining Christ is to answer the call of God, to free our hearts for the influx of His love. Our primary role in gaining sanctity is found, like Mary's, in submitting to the will of God, in replying to the initiative of His love, in allowing Him to act within us. For it is only by accepting God's will that we enter upon the road of real holiness. Paul Claudel, the great French playwright, built an entire play, *The Tidings Brought to Mary*, to illustrate this fundamental point. The major tension of life, between self-will and God's will, can be solved, as Mary demonstrated, by giving oneself freely to the action of God. Christ will never be formed in us, unless we echo Mary's "*Fiat*." When Christ Himself taught us to pray, it was in words reminiscent of the Annunciation. He told us to say "*Fiat voluntas tua*" ("Let thy will be done"). No words on the lips of her children can bring greater joy to Mary.

WASHINGTON FRONT

These days it is hard to write anything from Washington except about Senator McCarthy. There just hasn't been any other news. Recently, Roy Roberts, publisher of the noted Kansas City *Star*, was here looking around, and when he got home he wrote a series of articles on the Washington front. He was amazed, he said, to find that nobody in the Congress, the Departments or on the press could talk about anything except McCarthy. He wondered when the business of government would start up again.

Naturally, a lot of people in Washington were wondering the same thing. With two months gone in a futile debate on the Bricker proposals and on the Army-McCarthy feud (with a little shooting in the House thrown in for spice), the chances for the President's 176 legislative proposals looked dim.

Rep. Dan Reed (R., N. Y.), chairman of the Ways and Means Committee, came to the rescue. He dropped into the hopper an 875-page bill on taxes and distributed a 444-page report on it. The bill is an attempt to recodify all of our tax legislation, going back over a period of fifty years—dropping the obsolete, closing some loopholes, clarifying the obscure, resolving the contradictions. Ways and Means began this colossal task over two years ago under Truman, and continued it under Eisenhower.

In itself, this codification, like the McCarran-Walter one on immigration and naturalization, is no doubt a good thing. This observer has made no attempt to digest it. But the new immigration code was found after passage, to the dismay of many Congressmen, to contain many gimmicks that were either unjust or unenforceable or both. Yet Congress passed it, and one wonders how many members outside the Judiciary Committee knew what was in it.

Both codes are designed to replace the old jerry-built structures that had grown year by year by having haphazard legislations tacked on to them. This was a long-overdue task, yet, with the McCarran-Walter experience in mind, one wonders if the same mistakes will happen to the tax code. House leaders wanted debate and final vote to take place between Monday and Friday of one week and then hustle the bill over to the Senate, no doubt to give that distracted body something serious to think about. Thus the wheels of legislation might be expected to grind into action again.

In that short time, one may ask, how will the average House Member be able to read, much less digest, those 1,319 pages, so as to be able to cast an intelligent vote on them? Most members, I would say, will just have to take somebody's word for it. Then will come the inevitable scrutiny by tax lawyers looking for loopholes.

WILFRID PARSONS

UNDERSCORINGS

Interracial councils, study clubs and other groups interested in better race relations will find the annual report for 1953 of the N. Y. State Commission against Discrimination very helpful. The commission has an excellent record of achieving its purposes by conciliation and education rather than by coercion. It has had to resort to the latter in only 6 of the 2,535 cases that came before it in the 8 years of its existence. Sections dealing with opinions handed down by the commission and with its educational programs will be especially valuable. Obtainable gratis from the commission at 270 Broadway, New York 7, N. Y.

► Reports by NC and Religious News Services show widening interest in the religious observance of Lent. An interfaith group in Washington, D. C., under the co-chairmanship of Archbishop Patrick A. O'Boyle and Episcopal Bishop Angus Dun, is seeking to surpass its achievement of last year when some 250,000 visited the city's churches during the Three Hours on Good Friday. Similar groups are working in Toledo and Buffalo. Passion plays are running in Boston, Cincinnati, Union City, N. J., and Wahpeton, N. D.

► The Catholic Lawyers Guild of Chicago is presenting a series of four lectures (March 22, April 6, May 4 and 24) on "A Catholic Lawyer's Defense of Man." His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, will open the series with a discussion of the lawyer and the modern state. Other topics will be the Common Good (Rev. John S. Quinn, Chicago chancery official), the Human Person (Msgr. Harry C. Koenig, St. Mary of the Lake Seminary, Mundelein, Ill.), the Family (Msgr. Edward M. Burke, chancellor of the archdiocese).

► John Carroll University, Cleveland, is offering 50 complete scholarships in an Institute in Industrial Sociology to be held June 15-July 20. Members of the faculties of Catholic high schools and graduate students preparing for teaching are eligible. The course includes lectures, visits to industrial plants and conferences with industrialists. Three hours credit in industrial sociology may be earned. Scholarships cover tuition, textbooks, lodging, transportation and one meal per class day. Apply before April 15 to Rev. Henry F. Birkenhauer, S.J., Graduate Division, John Carroll University, Cleveland 18, Ohio.

► Rev. Frederick Moriarty, S.J., professor of Sacred Scripture at Weston College, Mass., has published a useful *Foreword to the Old Testament*. It gives a separate introduction to each book and supplies the historical and exegetical information necessary to an intelligent reading of the Old Testament. Fairfield University, Conn., and Boston College have adopted it as a textbook (Weston 93, Mass. 118 p. \$1. Ten or more, 20 per cent discount).

C. K.

Let's take a newer look

Lester B. Pearson, Canada's Secretary of State for External Affairs, deserves a decoration for meritorious service to the United States. His questioning on March 15 of our "new look" defense policy called for considerable courage. In his speech at the National Press Club in Washington he administered shock treatment to an Administration unable or unwilling to explain its policy clearly. Since January 12, when Secretary Dulles offered his straitly compressed version of the National Security Council's new military-foreign policy, half a dozen spokesmen have staged another "Operation Confusion."

They sought to explain what Mr. Dulles meant by saying that the NSC had taken "the basic decision to depend primarily upon a great capacity to retaliate, instantly, by means and at places of our own choosing." What did this "deterrent of massive retaliatory power" imply? Concentration on air-atomic power? Turning the first local incident into a total war? How could the "Dulles doctrine" be applied in Indo-China? Did "instant retaliation" mean acting without consent of Congress? Without consultation with our allies?

The first clarification came from Admiral Robert B. Carney, Chief of Naval Operations, who said February 16 that "we dare not entrust our safety to any single, rigid and unalterable course of action."

Two weeks later, Chester Bowles, ex-Ambassador to India, "in order to clarify, not to cavil," called for another "great debate." Adlai Stevenson opened the debate in his March 6 address at Miami Beach. He was answered March 10 by Admiral Arthur W. Radford, chairman of the Joint Chiefs of Staff:

It is not correct to say we are relying exclusively on one weapon, or one service, or that we are anticipating one kind of war. I believe that the nation would be a prisoner of its own military posture if it had no capability other than one to deliver a massive atomic attack.

President Eisenhower complicated matters the same day by asserting at his press conference that there would be "no involvement of America in war" unless Congress declared war. Had he modified the doctrine of "instant retaliation"?

Vice President Nixon's "official" Administration reply to Mr. Stevenson on March 13 was an unrepentant paraphrase of the original Dulles statement, omitting completely the Carney and Radford clarifications. Undoubtedly this reaffirmation caused Mr. Pearson to ask his pointed questions: what is the meaning of the words "instantly," "means" and "our?"

Mr. Pearson's probing, in turn, had the happy effect of inspiring a series of significant questions at Mr. Dulles' press conference the next day. His replies went far toward clearing up doubts about "instant retaliation." So did the fortuitous publication of what he called his "more polished" explanation of the "new look" policy in *Foreign Affairs*.

Nevertheless, neither his replies to the press nor his

EDITORIALS

article sufficiently answer all the questions of the past ten weeks, notably those regarding the relevance of the new policy to the Far East. What answer, for example should be given to Mr. Bowles:

If we threaten to bomb China's cities, we would seem to be proposing to wipe out millions of Chinese men and women and children huddled together in metropolises which, unlike those of the Soviet Union, are almost devoid of legitimate military targets. Are we prepared to exact this frightful toll of helpless people in order to punish the rulers who control them?

The "new look" policy involves much more than military strategy. The National Security Council ought to take another look at it, paying special attention to the moral and political implications of such a momentous "basic decision."

Pact with Japan

Though there is still a measure of resistance in Japan to the idea of rearmament, the Yoshida Government expects little difficulty in securing parliamentary ratification of the arms pact signed with the United States on March 8. The measure calls for the United States to provide Japan with \$100 million in economic and military aid by June 30, with unspecified additional assistance to follow. It has the backing of Japan's three conservative parties, the Liberals, the splinter Japan Liberals and the Progressives, with the powerful Left-wing Socialists supplying the bulk of the opposition. With this lineup Premier Yoshida can count on a possible 307 votes out of 466 to ensure ratification by the Diet.

Once the pact becomes law the Japanese National Security Force will graduate from the status of a police force to that of an embryo army, navy and air arm. A "self-defense forces" bill, designed to enable Japan to implement the Mutual Defense Assistance agreement with the United States and submitted to the Diet on March 9, pledges the Japanese to safeguard their country "against both direct and indirect aggression, protecting its independence and peace and preserving the national security."

Though Japan's defense forces will remain small (total army, navy and air-force personnel will not exceed 165,000), the Mutual Defense Assistance agreement marks a giant step in the right direction. We have worked for such an arrangement ever since the Communist threat in the Far East convinced us of the folly of imposing on Japan a constitution which out-

lawed armaments, as we did at the close of World War II.

As for the Japanese people themselves, one can sympathize with the desire of many to forswear war forever because they fear a resurgence of the old-style militarism. Nevertheless, a pacific nation must follow the logic of its own position. If it wants to rely on moral power alone for protection, that is its own business. Its moral position falls, however, if, in reality, it depends for its security on the armed power of allies, as Japan has done since the signing of the peace treaty in 1951. As a companion measure to the treaty which restored Japanese sovereignty, Tokyo then willingly signed a mutual-security pact permitting the stationing of U. S. forces in Japan.

While we are in no position to moralize on the advisability of Japan's rejecting the pacifist policy we ourselves foisted on her, we can appeal to her common sense. The Communist threat in Asia, and the fact that the United States, with its commitments encircling the globe, cannot indefinitely bear the burden of protecting Japan, demand that she assume some of the responsibility for her own defense. It is extremely important, and to her own best interests, that Japan eventually be incorporated into a collective-security arrangement in the Pacific, just as Western Germany is being integrated into the defense of Western Europe. The Mutual Defense Assistance pact must be only a beginning.

New party line

In these headline-shouting days, when almost everybody is alert to Communist skulduggery here at home, it scarcely seems necessary to call attention to the latest shift in the party line. Yet, despite ample warning on a number of occasions in the recent past, some well-meaning people have been led to snatch at a nice juicy worm and have ended up by swallowing the Communist hook. For Moscow well knows how to bait a clever hook, having long since learned the devil's secret of presenting the evil and ugly under a fair and smiling guise.

The new party line, dictated from Moscow, shows that, so far as tactics go, the successors of Stalin have not lost the master's touch. They still know how to retreat at opportune times, to lull the fears they have created, to feed the vain hopes of people weary of the struggle to remain free. They know how to be ingratiating, to latch onto the popular causes, to infiltrate everywhere. Such was the tactic they pursued, with considerable success, in the days of the anti-Fascist united front. And that is the tactic they are again pursuing today. In Muscovite circles in this country, expert hands are readying the "Trojan Horse" for yet another ride.

The party's new program, which was announced over the week-end of March 5-6, exhorts the faithful to strive for a broad coalition of all "true" Americans. No group is to be excluded, not even, presumably,

Catholics. ("We stretch out our hand to all . . . regardless of religious belief.") Since it is not yet possible to give a new political form to this broad coalition, to create a farmer-labor party dedicated to "socialism by peaceful means," labor is exhorted to advance a progressive program that will lead to a new alignment in the Democratic party nationally, and in the Republican party locally. The purpose is to defeat President Eisenhower and elect a new Administration in 1956. This Administration must not be a "Truman-type" affair, but one pledged to Roosevelt's New Deal and peaceful foreign policies. (This from the same people who turned savagely on Roosevelt in 1939 and continued labeling him a warmonger until Hitler double-crossed Stalin in 1941.)

One gathers that there is a special sense of urgency about this program. The United States is menaced today, the party members are told, by three great dangers. They are economic depression, war and McCarthyism, which the *Daily Worker* calls "fascism." But these dangers are not all equally pressing. "The first task of the hour" is, naturally, to defeat McCarthyism.

Now there are a good many people in this country who want action against the current depression, who are working diligently for peace and who are opposed to the methods of the junior Senator from Wisconsin. Unless they watch their step, they are liable to wake up one of these mornings and find that they are working in a front group with some malodorous allies. Should that happen, they cannot this time plead ignorance. No one would believe them.

Challenge to Christians

Those who failed to read it last year in *Commonweal* will find a remarkable essay by Christopher Dawson in the April issue of the *Catholic Mind*, "Education and Christian culture." No educator, no one concerned for our society should miss studying it.

Mr. Dawson begins with a question—is there such a thing as a Christian learning? Christian educators are not sure of its existence or even of what precisely a Christian learning should be. Among the reasons for this confusion is the habitual necessity under which Catholic higher education has labored of adapting itself to the prevailing patterns of secular education, and secular education has obviously never attempted to transmit a specifically Christian culture.

In the past, however, the Church dominated the entire educational system of large parts of Europe. She determined the curriculum of schools, colleges and universities. In those times was the study of Christian culture central to Catholic higher education? It was not. Mr. Dawson points out that

what actually happened was that for centuries higher education had been so identified with the study of one particular historic culture—that of ancient Greece and Rome—that there was no room left for anything else.

Today "the old domination of classical humanism has passed away," and there is nothing to take its place except scientific specializations.

This lack of cultural education has been keenly felt. Our colleges and universities have been experimenting with general education, the Great Books, the leading ideas of the West. But how many educators will acknowledge that, as Mr. Dawson shows, "behind the existing unity of Western culture we have the older unity of Christian culture, which is the historic basis of our civilization"?

Obstacles to the introduction of such a Christian presentation of human knowledge are great, but Christians should courageously take the lead. Catholics, who since the Reformation have tended more and more to live "in a state of siege," must undertake to present their total cultural heritage to a world that hungers for it more than it will say. The materials are available. These have been collected and scientifically critized by generations of Continental scholars. We have only to look at the great French Catholic encyclopedias to see that all that remains for us to do is the work of popularization.

Unless we do our part to save them, it is possible that Western culture and all of our Christian heritage may not be able to survive the technological revolution which is sweeping over us. Today we are experiencing a break in the continuity of that culture. The secularists welcome this break. In it they see their great opportunity to turn the current of Western life into new channels, that is, to organize thought and behavior in new patterns by social planning and social control. We can withstand the planned dehumanization of Western man only if we succeed in preserving for ourselves, and in handing on to those who come after us, the values enshrined in a Christian culture which we have too long neglected.

Mr. Dawson has thrown open a number of doors and windows which routine and our own complacency have too often kept locked.

Slander from Warsaw

Americans will be surprised to learn that our Government has been inciting the Catholic Church in Poland against the Warsaw regime. At least that is the charge made by first Deputy Premier Josef Cyrankiewicz in an interview reported to the Chicago *Sun-Times* on March 7 by its correspondent, Frederick Kuh. Among the evidence adduced, the most interesting piece is the November 21 statement of the American hierarchy entitled "Peter's Chains." This was a ringing protest against the "bitterest, the bloodiest persecution in all history." It proves, argued Poland's number-two man, that forces abroad have been trying to use the Church in Poland to wage a political crusade against the Polish State.

This crude attempt to depict the bishops of the United States as tools of American policy will deceive no one. The right, the duty of Catholics everywhere to

express their moral solidarity with their persecuted brethren is too obvious to need defense or explanation. It is some encouragement that a high dignitary of the persecuting Communist hierarchy in the captive countries has felt the sting of that letter.

His line of argument reveals a great deal about Communist tactics toward their own people. The regime in Poland is now trying to pretend that since the arrest of the Primate of Poland, Cardinal Wyszyński, and the taking of an oath of civil allegiance by some of the few bishops still at liberty, the obstacles to a "normalization" of Church-State relations have been removed. For it was the Primate, the Communists allege, who was the chief political foe of the regime, and it was he who brought political directives from the Vatican.

This charge, be it noted, was categorically denied by Cardinal Wyszyński himself. In a letter sent to the Council of Ministers last September 24 (to be published in the April *Catholic Mind*), he vigorously asserted that neither he nor his predecessor, the late Cardinal Hlond, nor the late Cardinal Sapieha, ever transmitted political instructions to the Polish bishops, much less received any from the Vatican. The defense of the Church's rights, he declared, does not constitute conspiracy against the state and people. This last gesture of independence cost the Cardinal his liberty. A few days later he was arrested.

Cyrankiewicz now presents to the American public, through the *Sun-Times* correspondent, the argument that really the Polish regime is only fighting the political moves of certain ecclesiastics, not religion as such. The Government has provided for the construction or rebuilding of hundreds of churches throughout the country, he pointed out correctly enough.

The implication is that there is no persecution in Poland because church buildings are financed largely at Government expense. But of what real significance, in terms of religious freedom, is the material house of the Lord if the children baptized therein are deprived of the chance of learning their catechism, if their parents who hear Mass there read only pseudo-Catholic literature deliberately written to deceive and to mislead them down the road to schism? The priests in charge see agents of the secret police taking notes on their sermons, or are themselves ordered to preach the merits of the nationalization program or to confute "lying American propaganda." What avails financial aid if the bishops are robbed of their freedom of action and decision? For the Communist tactic can be summed up as a program of dividing children from parents, people from priests, priests from bishops and the bishops from the Vicar of Christ.

The true attitude of the regime can be judged from a damaging admission made to correspondent Kuh. As for Cardinal Wyszyński, said Cyrankiewicz, "We have no intention of trying him." In other words, he will be kept indefinitely in custody without any charge against him. World opinion can draw its own conclusions about the justice of that case.

Congress, Communists and the common good

Robert C. Hartnett

A COUPLE OF WEEKS AGO in these pages the present writer called attention to the historical significance of the controversial "browbeating" of the commandant of Camp Kilmer by the chairman of a Senate subcommittee. The real issue between the Senator and the Army, it was suggested, was the constitutional issue of "Presidential leadership vs. Senate hegemony" (AM. 3/13). This is a question of nothing less important than whether the administration of routine affairs in the armed forces is the direct responsibility of the Chief Executive or of the chairman of a powerful committee of the Senate.

Instead of abating, the turmoil has become fiercer during the past two weeks. All this sound and fury signifies something—something much deeper, indeed, than even invasion of the constitutional independence of the Executive in our Federal system. In my opinion, we are now witnessing the climax of an attempt to substitute for the over-all common good of American political society a particular good which, wrongly pursued, is gravely damaging the common good of which it is a part. This deeper significance of the Senate vs. Executive imbroglio is finally gaining recognition.

THE COMMON GOOD

A few evenings ago, while looking up a point in Yves Simon's *Philosophy of Democratic Government*, it occurred to me that an explanation of all this fuss and feathers in terms of the Christian philosophy of the common good might be helpful. No writer today expects that anything he says on the subject of congressional investigations of subversives can do more than win a fair hearing. The following reflections are presented in the hope that they are at least not "un-American."

Before making use of what Professor Simon has written on the subject of the common good, it might be helpful to identify him. He is of French origin, having been a disciple of Jacques Maritain, both in class and *chez lui*, in Paris. After taking his doctorate in philosophy at L'Institut Catholique there, he taught philosophy for eight years at the Catholic University of Lille. From there he came over to this country and taught at Notre Dame for ten years. In 1948 he switched to the University of Chicago, where he has been and still is a "burning and a shining light" of Christian social and political philosophy.

Perhaps in fairness to Dr. Simon it should be made clear that, for all the present writer knows, he might have reservations about the use to which his doctrine on the common good is here being put. No scholar

Over the past four years congressional investigations of subversives have subjected the American public to a dizzying bombardment of headlines, of charges and counter-charges. Before one case was brought to a conclusion, another popped up. In this article the Editor-in-Chief presents a companion piece to his article of two weeks ago in an attempt to uncover basic issues at times concealed by debris.

should be held responsible for the application someone else makes of his teaching.

Professor Simon distinguishes between the common good in the sense of the over-all well-being of a political society and any particular good. What interested me was the way he subdivided the latter.

You can pursue two very different types of particular good. Let's take the example of a criminal justly condemned to death. The judge in imposing the death penalty is pursuing a particular good: the enforcement of the criminal code. This function pertains directly to the over-all common good, of which it is a part. Because it is *only* a part, however, Professor Simon would label it a particular good.

The wife of the condemned criminal, in opposing the passing of the death sentence, is also pursuing a particular good: saving the life of her husband and the father of her children. This particular good is not, however, in itself, part and parcel of the over-all common good of society.

Because of the essential difference between these two types of particular good, Professor Simon applies different names to them. The particular good which is a part, but only a part, of the common good he calls a *special* good. The particular good which is not directly part of the common good he calls a *private* good. Whether all Christian political philosophers are satisfied with this terminology is really of no importance in the present context. It is simply a way of labeling what everyone would agree exists: a type of good which is part of the common good but which must somehow be distinguished from the over-all common good itself.

RED PROBES AND THE COMMON GOOD

The confusion generated by congressional investigations of subversives can be mitigated, it seems to me, if we apply these distinctions to the present bedlam.

The tracking down of subversives in any society, whatever else may be said of it, cannot be the pursuit of more than a particular good, of the "special" type. It unquestionably pertains to the over-all common good, but is only a part of that good. If one wished, he could call the investigation of subversives in the Federal Government one particular good, their investigation in State and local governments, including public-school systems, another particular good and their investigation in private universities another particular good. Taken together, the elimination of disloyal persons from positions of influence in any society is still a particular good.

A lot of people seem to assume that if you in any way criticize Senator McCarthy, for example, you must be opposed to this particular good. The files of the Editor of this Review contain letters from irate readers who make this accusation. Even educated, professional people make it. Yet it is a gross fallacy, for a number of reasons.

One is that Senator McCarthy is by no means the only member of Congress pursuing this particular good. Another is that there are a great many other particular goods (all pertaining to the common good) which critics of the Senator honestly believe he is needlessly damaging—such as our historic procedures of “due process of law,” our standards of honesty in the discussion of grave public issues, respect for public and professional authority, and so on. Some very eminent Americans, who have made unique contributions to our society, are convinced that investigations of subversives which undermine these values in American life do more harm than good. All this means is that they deeply appreciate other particular goods besides that of investigating subversives. They are unwilling to sacrifice every other good to this one, especially when there is no need whatsoever for so doing.

All but a tiny minority of Americans agree that getting subversives out of the Federal Government is a good thing. There is really no quarrel about that proposition. One can question the sincerity of some secular, “ritualistic” liberals who never seem satisfied with the propriety of *any* method of pursuing this particular good. One can allow, too, for well-known anti-Communists who honestly feel that the legal basis for ridding our public schools of subversives, for example, is not too clear. Even counting all such persons, there is a moral unanimity among Americans today about the desirability of getting rid of subversives wherever they can do harm. This is not what is dividing the country.

A QUESTION OF PROPORTION

For my present purpose it is not even necessary to take account of the specific *methods* of rooting out Reds to which millions of Americans do, in fact, object. Methods enter into this discussion only at one point, as we shall presently see. The only truth stressed here is that banishing known or suspected commies cannot, by its very nature, be more than a particular good. Even were the methods employed so immune to criticism as to win the blessing of the American Civil Liberties Union, the business could never become anything more than a special good, of great importance to the common good, but nevertheless but a part of it.

Now here is the way methods enter into the discussion, in a very general sense. A great many Americans who have not had to learn their loyalty from any Senator have felt from the beginning that the special particular good of digging out Reds was being prosecuted in such a way as to do great damage to the over-all common good of American society.

This damage can happen in a variety of ways.

Merely exaggerating the relative importance of this *aspect* of the Communist threat is one. The menace posed by world communism is of extremely formidable proportions. Secretary of State Dulles in his March 8 address to the Tenth Inter-American Conference at Caracas adumbrated them. It would require several articles as long as this one merely to outline the scope of the threat of international communism and the sweeping front, involving almost every human interest on this globe, along which it must be countered if we are to overcome that threat.

Surely, the investigating committees of Congress are engaged upon only a relatively small part of this front. This is the sector of infiltration. Sensationalizing that sector inevitably distracts us from others, some of which in actuality are more important in our over-all anti-Communist strategy.

So even from the point of view of direct measures to counter the Communist threat, millions of Americans are convinced that the uproar caused by the “questionable methods” and “reckless talk” of anti-Red investigators (to use the phrases of Vice President Nixon in his TV talk two weeks ago) actually set us back in our total anti-Communist program. Such Americans therefore have no alternative to concluding that investigations disfigured by such clumsiness do more harm than good.

From the even broader point of view of the over-all common good, which is more comprehensive than direct measures to counter the Communist threat, all this easily avoidable hullabaloo about investigations is even more damaging. More is at stake. We are distracted from the always complex problem, for example, of keeping our entire economy in balance. Yet a sound national (and international) economy, as we have been told time and again, is a prerequisite to turning back the tide of international communism. We have been warned that the Kremlin would like to see us go bankrupt through an uneconomical defense build-up. Would it not like to see us set back in all our positive legislative programs by getting needlessly bogged down, as we are today, in perfectly bootless bickering about things that could, with good sense, have been quietly handled in the first place?

RECOGNIZING THE DANGER

To Sen. Ralph Flanders, canny Republican from Vermont, must go credit for throwing the national spotlight on this danger of gravely damaging the over-all common good by the inordinate prosecution of a particular, special good. In the Senate on March 9, the Vermonter declared:

Now the question before the nation is this: is the necessary housecleaning [ridding the Government of subversives, etc.] the great task before the United States, or do far more dangerous problems face us, from serious consideration of which we are being diverted by the dust and the racket?

After a bird's-eye scanning of the world threat, he went on:

If he [Senator McCarthy] cannot view the larger scene and the real danger, let him return to his housecleaning . . . But let him not so work as to conceal the mortal danger in which our country finds itself from the external enemies . . .

At his press conference the next day, President Eisenhower allowed himself to be quoted directly in favor of Mr. Flanders' criticism:

Now, certainly, I can agree with this part. The Republican party is now the party of responsibility . . .

And when Senator Flanders points up the danger of us engaging in internecine warfare and magnifying certain items of procedure and right and personal aggrandizement and all such questions, to the point that we are endangering the program of action that all the leadership is agreed upon and we are all trying to put across, then he [Senator Flanders] is doing a service when he calls the great danger . . . But I do say that calling [attention to] the error in splitting apart when you are in positions of responsibility and going in three or four different directions at once, is just serious, that is all.

So much for the President's obvious concern on the score of party responsibility.

But he went much further than that. In answer to a question by Marvin Arrowsmith of AP, the President spelled out his complaint that congressional investigations are endangering the over-all common good. For an off-the-cuff summarizing of the evil besetting America today, the following statement, in indirect discourse, strikes me as superb:

. . . He [the President] didn't believe that things negative promoted the happiness of people.

He believed that you had to go forward in the spiritual and intellectual, cultural, economic development of this country if you were going to make it a place where 161 million people could live in happiness and the increasing population could live in happiness.

It is interesting that Mr. Eisenhower used the term "happiness." The term the Founding Fathers used for the common good was "the public happiness." The President then voiced his explicit criticism of what has been taking place:

Now, all the things that distracted from that effort, they were sometimes necessary, all of these things, these corrective and therefore punitive measures were sometimes necessary.

But what he complained about was their over-emphasis, the overemphasis of those things to the exclusion of a positive program of human welfare, human advancement.

That was what he complained about, and he thought it was very wrong, and he had certainly appealed to everybody . . . to give less attention to subjects that were unworthy, really, of occupying our time from morning to night.

The President of the United States has probably never had occasion to hear about Yves Simon's work as a philosopher. He may never have heard, in this precise terminology, of the distinction between a "particular good" which is called *special* and the over-all

common good of which it is a part. But could anyone, on the spur of the moment, have made a substantially better application of the primacy of the one over the other than did the General?

This controversy over congressional investigations of subversives has now reached a climax of confusion and bitterness many would have thought unimaginable a few months ago. There is no use being so naive as to think that any attempt to restore order by posing the problem in terms of Christian political philosophy will get very far. The purpose of this piece is less ambitious. It is to help readers of this Review who have been puzzled by its lack of enthusiasm for Senator McCarthy from the beginning to get a deeper insight into its reasons.

These reasons cannot all be encompassed under the theme of this article. But one basic reason has been the one President Eisenhower set forth in unmistakable terms on March 10. To balloon investigations of subversives out of all proportion to their proper value does incalculable damage to the common good. It weakens, rather than strengthens, this country's confrontation of the Communist threat as a whole.

No doubt many people rate such investigations higher on the scale of relative importance than do many of the critics. But they cannot contend that the investigation of subversives, however important, is more than a particular good. Therefore it cannot be more important than the whole common good of which it is a part. And it is hard to see how anyone can doubt that, as of today, this particular good is being pursued in such a way as to damage what is more important.

Second spring in Sweden

Richard M. Brackett

THE YEAR 1953 will go down in history as a most remarkable one for the Catholic Church in Scandinavia. Totally eclipsed for almost three centuries in the northern countries, Catholicism has been on the long road back during the last hundred years.

The past year witnessed four important changes in the ecclesiastical status of the Church in Scandinavia. In March, the Prefecture of Central Norway was raised to a vicariate under Bishop Johannes R  th, C.S.S.C., who established his residence at Trondhjem. Eight centuries ago, in 1153, the English Cardinal Breakspere, afterwards Pope Adrian IV, established the Archdiocese of Trondhjem, which was extinguished at the Reformation. At ceremonies held in July to

Mr. Brackett, S.J., a theological student at Weston College, Mass., has long been interested in the Church in Scandinavia.

commemorate the founding of the ancient see, England was represented by another Cardinal—Bernard Cardinal Griffin, Archbishop of Westminster.

In May, the Vicariate of Denmark was raised to the rank of a diocese, with Most Rev. Theodor Suhr, O.S.B., becoming the first Bishop of Copenhagen. On the Feast of Pentecost, May 23, over 8,000 Danish Catholics celebrated the event with a National Catholic Convention, at which Pontifical Mass was celebrated by Joseph Cardinal Frings, Archbishop of Cologne. Pius XII on that day became the first Pope in history to speak to the Danish people. He concluded his radio address with a Danish greeting "*Held og lykke*" ("Health and happiness"), and expressed his confidence that the Church in Denmark would regain the glory that it had before the Reformation.

At the Trondhjem ceremonies in July, another important event was announced. This was the elevation of the Vicariate of Oslo to be the Diocese of Oslo, under Most Rev. James Mangers, S.M., then Vicar Apostolic.

Finally, on November 7, the Vatican Radio announced that Pope Pius XII had raised the Vicariate of Sweden to diocesan rank and appointed Most Rev. Johannes Erik Müller to be first Bishop of Stockholm. Bishop Müller was born in Munich, and was Vicar Apostolic of Sweden since 1923. In August, 1953 he was given a reception in the cathedral of Munich, by James Cardinal Wendel, Archbishop of Munich, in celebration of the 50th anniversary of Bishop Müller's ordination as a priest and the 30th of his consecration. The consecrating prelate who raised him to the episcopate in 1923, in the Munich cathedral, was Cardinal Pacelli.

In Sweden, the Church has made important strides within the past century. Many will recall the new Swedish law of religious freedom that went into effect January 1, 1952. In the provisions of this law, the long-enduring ban on convents and monasteries was finally abolished. These restrictions dated back to 1527, to the time of the Lutheran Reformation. Monasteries had flourished in Sweden since the time of St. Bernard of Clairvaux, who died in 1153. Said Most Rev. Ansgar Nelson, Coadjutor Bishop of Stockholm and formerly of the Portsmouth Priory, R. I., "Although there are no plans at present for any great extension of the eleven Catholic orders now in Sweden, the spirit behind the new law of cloister freedom is more important than the actual law itself." Permission to construct convents must still, however, be obtained from the National Parliament, the Riksdag.

The Sisters of St. Elizabeth are the largest and oldest congregation in Sweden. Their first nursing home was established in 1864 and similar homes have since been built in Stockholm, Malmö, Gävle. A mobile hospital unit serves the district in the vicinity of

Norrköping, 100 miles south of Stockholm, where Rev. Robert M. Doyle, of the Archdiocese of Boston, is currently stationed. These sisters, rather than adopting the title of "nuns," prefer to be known as "sisters"—in Swedish, "*syster*" is the word designating a nurse.

The best-known order in Sweden is the Sisters of St. Birgitta (St. Bridget). Sister Elizabeth Hesselblad, the restorer of the Order to Vadstena in 1923, is now Mother Superior of the convent there. A German Jesuit has been appointed spiritual director of the twenty-two sisters, who follow the ancient rule of St. Bridget. We recall that it was at Vadstena that the last convent was closed in 1595. The body of St. Bridget had been returned from Rome in 1373 by her daughter, St. Catherine, and is venerated at a shrine there today.

Other orders represented in Sweden include the Franciscans, Benedictines, Dominicans and Jesuits.

Passionists from England arrived in Sweden in 1952 and are working in the Dalecarlia district, in the southern part of the country. Two Jesuits, Rev. Josef Gerlach and Rev. Peter Hornung, are stationed in Uppsala and conduct panel discussions at the university there. Fathers Gerlach and Doyle represented the Church at the Lund Conferences on Church Unity in August, 1952. At present, the Uppsala Jesuits are building a Catholic library for the use of the university students. The Sisters of St. Joseph, Sisters of Our

Lady, the Dominican Sisters and other congregations are engaged in teaching in the primary schools. As in Norway, there is no Catholic high school.

The Evangelical Lutheran Church is the State Church and as such has an official status. It is hampered, however, by this connection with the state. Constant demands on the time and energy of the clergy by details of secular administration have produced their unfortunate results. Religious instruction in the schools is obligatory, though Catholic children are now free to attend their own religion classes. Grades given for religious instruction are averaged with the pupil's other subjects for promotion. Lutheran superintendents can thus require testing of the pupils in religion, and this examination is conducted by a teacher of the State Church. Since the competition for admission to higher schools is intense, Catholic, Anglican and Jewish children find themselves at a distinct disadvantage. No solution to this problem has yet been found.

The present Catholic population of Sweden is 19,000, a remarkable increase over the 6,000 before World War II. This increase has been largely due to the influx of war refugees from Poland, Germany, Czechoslovakia and the Baltic States. The poverty of the Church in Sweden presents almost insoluble difficulties. In addition to caring for her own native Cath-



lm, where Rev. Boston, is cur- than adopting n as "sisters"- nating a nurse. the Sisters of Hesselblad, n 1923, is now e. A German irector of the ent rule of St. a that the last of St. Bridget by her daugh- a shrine there

a include the and Jesuits. and arrived in re working in in the south- . Two Jesuits, d Rev. Peter d in Uppsala discussions at Fathers Ger- esented the Conferences ugust, 1952. la Jesuits are rary for the tudents. The isters of Our ngregations hools. As in l.

s the State . It is ham- n the state. ergy of the n have pro- instruction lic children ion classes. e averaged n. Lutheran f the pupils ucted by a petition for olic, Angli- t a distinct m has yet

Sweden is 000 before ely due to Germany, poverty of ouble diffi- tive Cath-

olics, the Church is faced with the problem of establishing charitable organizations for these refugees.

Since the Swedes are a people relatively unharmed by two world wars, they enjoy a high degree of culture and an economically advanced standard of living. They consequently attach prime importance to outward appearances. As a consequence, they like to build attractive churches, even with very limited finances. Different Protestant sects have received considerable financial aid from America and surpass the Catholics in the beauty of their churches and the modern facilities of their hospitals and schools.

Scandinavian Protestantism seems, after the fall of Germany, to have gained a more important place in the Lutheran world. Theological discussions within Protestantism have moved to Switzerland and Scandinavia. The theologians most discussed are the Swiss, Karl Barth, the Swede, Anders Nygren, and the American, Reinhold Niebuhr. Sweden maintains four great theological schools, the principal center being at the University of Lund.

Anders Nygren, professor of dogmatics at Lund, maintains the thesis that Catholicism by a repeated "Hellenization" of Christianity (the Platonism of the Church Fathers and the Aristotelianism of Scholasticism) paved the way for rationalization and consequently falsification of the Gospels. The basic defect in Catholicism, he says, is that it has compromised with Greek thought. In Nygren's estimation, Luther appears as the one who rediscovered the true nature of Christianity beneath all the Hellenization.

A majority of Swedish Lutheran theologians today attach considerable importance to the theory that the Swedish Church, as distinct from the other Scandinavian churches, has preserved the "apostolic succession." As recently as 1948, John G. Hoffman, pastor of the French Reformed Church of Stockholm, maintained this theory in his book, *La Reforme en Suède (1523-1572) et la succession apostolique*. History textbooks in Sweden do not consider the Reformation as a "break" in Christianity, but rather as a more perfect continuation of the apostolic Church.

In general, Swedish theologians follow the German liberal theology. There is, however, a new trend among some representative scholars to counteract the Protestant modernism of Schleiermacher and Harnack and to readopt Catholic thinking and liturgy, as far as this is possible within the boundaries of the Augsburg Confession. There is evident an ecumenical spirit that seeks the widest possible understanding of Catholicism, a tendency that is related to the "Una Sancta" movement in Germany.

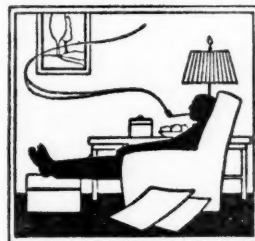
The de-Christianization and secularization of public life in all its aspects may be said to be among the gravest problems faced by the Church today in Sweden. The Protestant churches have had little influence on public life. The average Protestant attends church only on special occasions such as Confirmation, Christmas and Easter. Because of the absence of ecclesiastical authority, everything is left to the private decision

of the individual. Great material prosperity has been accompanied by a corresponding spiritual poverty. There is restlessness and skepticism among the younger generation, now coming into contact with Catholicism through the French and English authors, Mauriac, Maritain, Bernanos and Graham Greene. Under these conditions, the people are beginning to look for a Church that "teaches with authority," a Church that is a "true witness to Christ."

The future of the Church in Sweden is a promising one. But the road ahead will not be easy. One cannot expect "mass conversions" in the near future. The Catholic Church is but returning to her former home, sanctified by the labors of her outstanding apostles, St. Ansgar (980 A.D.), the "Apostle of the North," St. Erik, King of Sweden in 1141, and St. Bridget. The one true fold of the Catholic Church extends a joyful welcome to a people once united with her for five centuries (1000-1500), but now separated from her through the long centuries following the Reformation.

"*Helliga Birgitta, Sveriges stora skyddshelgon, bed för oss och för Nordens länder.*" "St. Bridget, great Patron Saint of Sweden, pray for us and for the lands of the North!"

FEATURE "X"



Dr. Bargebuhr, teacher in the School of Religion, State University of Iowa, writes in criticism of Fr. Kearney's Jan. 9 article, "U. S. rebuke to Israel." He has spent many years in Palestine both before and after the establishment of Israel.

Fr. Kearney, associate editor of AMERICA, writes in reply to the points raised by Dr. Bargebuhr. Feature "X" thus fulfils one of its varied functions: to give scope for fuller discussion of an issue raised in this Review than is possible in our correspondence columns.

EDITOR: I have observed with appreciation AMERICA's interest in the problems of Israel and her Arab neighbors. An attempt at being objective is visibly made by Vincent S. Kearney in his article, "U. S. rebuke to Israel" (AM. 1/9/54).

However, only one who has been caught in these events for a longer period and who sees more than the foreground of the problems can have a deep historical understanding of them. Though I have lived in Palestine for more than fifteen years and identified myself with Zionism for an even longer period, this has never caused me, I hope, to see only the Jewish side of the question. I am also intimately connected with the Arabian world by my studies.

The Arab refugees present a tragedy demanding immediate attention. Part of the solution, however, seems to be an examination of the background to this tragedy. Theodor Herzl, the founder of Zionism, developed a conception of a model society to be built up in the "Old-New Land," a society entirely unghettoish, wide-hearted, radiating brotherhood. The settlers who went to Palestine during the first decades of this century found a wilderness in which the "trees could be counted by a youth." It was populated mainly by vagrant Bedouins and Arab farmers tilling a small fraction of the arable soil with primordial methods.

All land owned by Jews in Palestine by the end of 1947 was bought from the Arabs with their full consent, since they had no use for it. The Jewish immigration resulted in work and instruction to thousands of Arabs, and a marked increase in the birth and survival rate. Moreover, the British-Jewish reconstruction attracted a large number of Arab immigrants from the neighboring Arab countries, which then—as today—had low standards of living, standards which resulted in population decreases.

Leading Zionists—among them people like former Prime Minister Ben Gurion—were opposed to a Jewish state as late as twenty years ago. To develop the entire region and to establish there a homogenous economic level for Arab and Jew alike was one of the ideals of the pioneers of modern Israel. However, both the English administration and the Arab effendi class prevented Arab-Jewish cooperation and fostered mutual obstruction. The self-imposed Arab aristocracy was—and is—frantically opposed to any such equalizing ideas as might entail the loss of their class rule. The Jewish colonization demonstrated what can be done with the barren soil of the Middle East and thereby forged a concrete reproach to the credo of pernicious stagnation.

The huge oil royalties flowing into the Arabian states were appropriated by this leisure class and invested in gold-plated cars and other uncreative luxuries. Even today the ears of these fabulously wealthy effendis are deaf to the cry of the victims of their negative policy. The Arab refugees are left to be fed by the United Nations; even access to, and freedom of movement in, the Arabian countries as free citizens is denied to them. They are spared to be a political pawn for further catastrophes.

The Arab rulers could settle the problem at any moment if they so desired. Projects of resettlement have been offered by the UN and Israel in various blueprints, and vast regions, hitherto underpopulated, could be reclaimed to become stretches as valuable as Israel. However, all these proposals, both advisory and financial, have been rejected by the Arab Governments—for fear democracy might be brought in together with a new rising middle class connected with such settlements. Such a middle class seems to be the only bulwark against communism. As long as the United States cooperates only with the leisure class and makes it richer and more powerful, the misery of

the masses will increase and the threat of communism will become a weapon, increasingly dangerous, to be wielded at will by the Arab effendis.

When the United Nations decided to split Palestine into a Jewish and an Arab state, this decision was to a great degree necessitated by the fact that the Arabian Governments did not offer any acceptable status to the Jews in Palestine. The threat "to throw the Jews into the sea" was their battle cry when, in defiance of the UN decision, they started warfare against the Jewish settlers. This battle cry has been repeated ever since, as the Arab answer to all Jewish proposals of peace and settlement. This was the reason why the Arab Governments and generals fostered an exodus of the Palestinian Arabs—often against almost frantic invitations by the Jews to stay. The sinister aspects of Arab extermination of minorities can be seen in their treatment of the Assyrians and other Christian minorities as well as Yemenite and Iraqi Jews.

If our State Department, in imitation of the British, encourages the element of stagnation and political gamble, the consequences will be grave. It would be wiser for us to follow the example of Aramco (The Arabian-American Oil Co.), which seems to have begun to build up a new class in its oil plants—hard-working people, proud of being partners in creativity. The best article to be exported by this country is human dignity: employment in a non-slavish fashion, in a spirit of cooperation between employer and employee on equal footing.

The rebuke of Israel for her retaliatory measures (which are condemnable in themselves but which had been provoked in a fashion that only saints could have endured) was intended to appease the tottering Arab Governments and was a slap in the face of creativity and democracy. The construction of the hydroelectric plant by Israel has been stopped. The effendi class has been assured of its mission to enforce poverty upon the Middle East. **FREDERICK P. BARGEBUHR**

EDITOR: Dr. Bargebuhr did not come to grips with the issue raised in the article to which he has taken exception. Whether or not Israel has produced a flowering of "creativity and democracy" in the midst of backward, feudal societies is quite beside the point. What matters is that the indigenous peoples of Palestine were opposed in 1947 to the creation of a Jewish state on Palestinian soil *and they had a right to oppose it.*

The UN decision to partition Palestine, states Dr. Bargebuhr, "was necessitated by the fact that the Arabian Governments did not offer any acceptable status to the Jews in Palestine." Since, at the time, the Jews were unwilling to accept the status of a minority group, I presume that is what Dr. Bargebuhr means. But, what right had the Jews to expect anything else? After all, they *were* a minority group.

The UN partition plan assigned more than half the country to a people who represented less than a third of the population and who owned less than a

tenth of the land. On what grounds would Dr. Bargebuhr contend that such a division of Palestine should have been acceptable to the Palestinian Arabs? The fact that partition on these terms came about through UN fiat does not automatically justify it.

One fact which cannot be argued away stands out in the division of Palestine. The establishment in a part of the country of a Jewish state composed of an alien people violated the basic human rights of the native peoples of Palestine. It violated their right to live in peaceful possession of the land they and their ancestors had cultivated for a thousand years and their right to decide for themselves under what government they should live. Would Dr. Bargebuhr contend that the UN would today be justified in dictating the terms for the disposition of Kashmir without seeking the approval of all concerned—the peoples of Kashmir themselves as well as the Governments of India and Pakistan? Similarly, there could have been no justice in resolving the Palestine issue except under the principles of self-determination enunciated in the Atlantic Charter and the Preamble to the UN Charter.

Every humane person sympathized with world Jewry in the plight it suffered at the end of World War II. But that sympathy need not include approbation of an action which only transferred to others—the Palestinian Arabs—the very refugee problem Zionists were seeking to solve for their own people.

Zionists constantly point out that the League of Nations' mandate instructed the British to "facilitate Jewish immigration under suitable conditions." They were to encourage "close settlement of Jews on the land." Yet the British were also to insure "that the

rights and position of other sections of the population were not prejudiced." If that clause means anything, it means that the League would never have approved Jewish immigration to Palestine of the proportions which later made it impossible for 800,000 Arabs to recover their homes and property.

In the circumstances it seems somewhat self-righteous, to put it mildly, for Israel to toss the problem of the Arab refugees into the lap of the surrounding Arab nations. Admittedly, these nations could handle it. On humanitarian grounds they probably have an obligation to absorb the refugees into their own economies, since there now hardly seems to be an alternative way of alleviating the sufferings of these people, irrevocably displaced by Israelis.

Yet Israel is being less than realistic in expecting the Arab nations to accept with "saintly endurance" a *fait accompli* which has brought so much misery in its wake, to forget the terrible injustice done their fellow-Arabs in Palestine and begin threshing out their problems with Israel over a conference table in a spirit of mutual friendship and cooperation.

Nevertheless, understandably difficult as it may prove, the aim of our foreign policy should be to help create a climate of mutual confidence between Israel and the Arab states. In the meantime, it does no harm, in fact it is necessary, to recognize where we have made our past mistakes, beginning in 1947 when, under political pressure, we subscribed to the UN plan for Palestine. We should have known that the plan would prove impossible to implement peacefully, for the simple reason that it was unjust.

VINCENT S. KEARNEY

Walden: a centenary

Michael F. Moloney

It is now one hundred years since Thoreau's *Walden*, perhaps the most widely influential piece of writing yet produced by an American, made its not too auspicious appearance. Frail as are the works of man, the book, in this instance, has weathered the years better than the scene which inspired it. The fitting introduction to *Walden* pond today is E. B. White's malicious apostrophe to the author who made it famous:

I knew I must be nearing your woodland retreat when the Golden Pheasant lunchroom came into view—Sealtest ice cream, toasted sandwiches, hot frankfurters, waffles, tonics and lunches. Were I the proprietor, I should add rice, Indian meal and molasses—just for old times' sake . . . The floor of the forest was strewn with dried old oak leaves and *Transcripts*. From beneath the flattened popcorn wrapper (*granum explosum*) peeped the frail violet. I followed a footpath and

LITERATURE AND ARTS

descended to the water's edge . . . In the shallows a man's waterlogged shirt undulated gently.

Were he living today, Thoreau would doubtless be pained at the desecration which has rendered *Walden*'s waters less pure and its ice less blue than they were a century ago, but he was a man of philosophic habits and his certain resentment would not have been petty and merely personal. Nature as such was not sacrosanct to him. A good many pines fell beneath his borrowed axe to provide the snug cabin in

Mr. Moloney, author of *John Donne: His Flight from Medievalism*, is on the English faculty at Marquette.

which he luxuriated; and the cultivation of his bean field, casual as it must have been, was likewise a violation of nature's social union.

His borrowings from Brahminism would have deterred him from the crass occidental interpretation of the axiom that nature is made for man, but in a more profound sense he, too, believed this. For him nature was the visible garment of grace through communion with which man achieves the utmost of his spiritual potentiality. Consequently, it is not unlikely that Thoreau would have applauded the dedication of Walden to public usage. (The pond and its environs are now a public recreational area under the authority of the Commonwealth of Massachusetts.) What he would have condemned with unflagging eloquence is the society capable of spawning individuals impervious to nature's message.

Within the unity of Thoreau (few American intellectuals have been more consistent with themselves) were fused two thinkers whom the dichotomizing processes of our time have summarily severed—the social philosopher who inspired Mahatma Gandhi and numerous leaders of British and European socialism, and the student of nature whose myriad American disciples are as sensitively touched as he himself would be at what man has made of Walden. In the twentieth century, Thoreau the social philosopher would very likely feel more out of place than Thoreau the nature lover. With whom could his social thought today make common sense? With the proponents of the new “rugged individualism” who would free man from the encroachment of “big” government and leave him free to work out an economic destiny limited only by his own energy and ambition? He would have little sympathy for such. He had observed rugged individualism at work and to him it was not inspiring:

I have traveled a good deal in Concord; and everywhere, in shops and offices and fields, the inhabitants have appeared to me to be doing penance in a thousand remarkable ways . . . The twelve labors of Hercules were trifling in comparison with those which my neighbors have undertaken; for they were only twelve, and had an end; but I could never see that these men slew or captured any monster, or finished any labor. They have no friend Iolaus to burn with a hot iron the root of the hydra's head, but as soon as one head is crushed, two spring up.

Nor would this “self-appointed inspector of snowstorms and rainstorms” be much impressed with the hum of our factories. He had pondered the textile industry of his own time without enthusiasm:

I cannot believe that our factory system is the best mode by which men may get clothing . . . since, as far as I have heard or observed, the principal object is, not that mankind may be well and

honestly clad, but, unquestionably, that the corporations may be enriched.

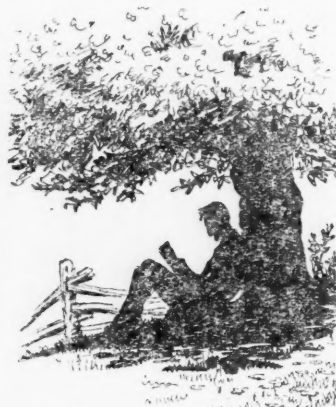
The hours of the factory operatives have been shortened since Thoreau's time and marvels of productive economy achieved, but doubtless he would insist that the costs of industrial production are still excessive: “. . . the cost of a thing is the amount of what I will call life which is required to be exchanged for it, immediately or in the long run.”

This startling anticipation of Ruskin's economic thinking suggests the appeal of Thoreau to the formulators of British Labor party policy during its germinal period and may seem to hint at leaning toward the welfare state. Actually, nothing could be farther from the truth. With the objectives, at least with many of the objectives, of British socialism and the American New and Fair Deals Thoreau would have been in accord. The means he would have rejected with cold horror. It was on an afternoon near the end of his first summer at Walden that Thoreau was jailed for his failure to pay the poll tax. This was the experience which called forth his pamphlet, *On the Necessity of Civil Disobedience*.

Thoreau's protest, to be sure, was against what he considered the hypocritical connivance of the State of Massachusetts with the evil of slavery. But this incident was only a dramatization of the restiveness with which he bore the yoke of society. “Wherever a man goes,” he declares passionately in *Walden*, commenting on his arrest, “men will pursue and paw him with their dirty institutions, and if they can, constrain him to belong to their desperate oddfellow society.” In his *Civil Disobedience* he insists that government is at best an expedient, but “most governments are usually, and all governments are sometimes, inexpedient.”

What would Thoreau have thought of Federal housing, social security, unemployment compensation, insurance of bank deposits? It would be hazardous to speak for him on specific social and economic problems. As has been noted by his more perspicacious readers, he did not insist that the hermit's life at Walden was for all men. He himself went there to transact some unfinished business. Nevertheless, his comment on the possibility of the six-by-three railway tool box as an alternative for the house which cost ten to fifteen years of a man's life is revealing. So, too, is the statement that he would run for his life from the man who was coming to his house with the deliberate design of doing him good. Not the fulfilment of infinite desires but their simplification was Thoreau's objective, and he would scarcely have held contemporary man's life less desperate, though certainly less quiet, than that of his nineteenth-century forbears.

Neither the laissez-faire men nor the statists, then, would have awakened much enthusiasm in Thoreau.



that the cor-
 ave been short-
 s of productive
 ould insist that
 still excessive;
 of what I will
 nged for it, im-
 kin's economic
 eau to the for-
 icy during its
 at leaning to-
 hing could be
 ctives, at least
 socialism and
 'horeau would
 ould have re-
 It was on an
 f his first sum-
 eau was jailed
 poll tax. This
 h called forth
 cessity of Civil
 be sure, was
 red the hypo-
 the State of
 evil of slavery.
 y a dramatiza-
 with which he
 "Wherever a
 passionately in
 in his arrest,
 eir dirty insti-
 to belong to
 is *Civil Diso-*
 at best an ex-
 ally, and all
 "Federal hous-
 pension, in-
 hazardous to
 onomic prob-
 perspicacious
 s life at Wal-
 ere to trans-
 ess, his com-
 railway tool
 h cost ten to
 o, too, is the
 rom the man
 eliberate de-
 nt of infinite
 eau's objec-
 ontemporary
 y less quiet,
 ars.
 tatists, then,
 in Thoreau.

But on an even more important matter than economics Thoreau would have felt alien to our age. When he went out to Walden he took with him, not only some unfinished business, but a sizable cargo of the Christian virtues. It is from this inheritance, however unconscious, quite as much as from the Vedantic borrowings which he stresses, that the substance of what is most significant in *Walden* derives.

Nowhere is this more true than in the haunting chapter on "Higher Laws." This is not so brilliantly written as the first and last chapters of the book, each of which is an uninterrupted display of rhetorical pyrotechnics, but it speaks with a quiet conviction no less impressive. Purity is the central virtue under discussion, a virtue, as Joseph Wood Krutch notes, Thoreau never defines. That it includes sexual purity in the Christian sense is, however, evident. "Chastity is the flowering of man; and what are called Genius, Heroism, Holiness and the like, are but various fruits which succeed it. Man flows at once to God when the channel of purity is open."

But purity for Thoreau is more than chastity. It demands, apparently, detachment from all sensuous affections. "All sensuality is one," he declares, "though it takes many forms; all purity is one." So he can write of gluttony:

Not that food which entereth into the mouth defileth a man, but the appetite with which it is eaten. It is neither the quality nor the quantity, but the devotion to sensual savors; when that which is eaten is not a viand to sustain our animal, or inspire our spiritual life, but food for the worms that possess us.

The scriptural rhythms as well as the sentiments hold a nostalgic awareness for all who have cultivated Catholic manuals of devotion. And in a related passage we seem to be listening to the words of a medieval (or modern) spiritual adviser to some young aspirant to the monastic life:

From exertion come wisdom and purity; from sloth ignorance and sensuality. In the student sensuality is a sluggish habit of mind. An unclean person is universally a slothful one . . . If you would avoid uncleanness, and all the sins, work earnestly, though it be at cleaning a stable. Nature is hard to be overcome, but she must be overcome.

Thoreau was not as Krutch, in an otherwise admirable study, loosely mislabels him, a mystic. A quarter of a century ago Maritain suggested that the term "mysticism," unless it take in such a wide variety of experience as to render it virtually meaningless, must designate strictly and primarily the "experimental knowledge of divine things obtained by the gift of Wisdom," and more generally the state of the man who lives habitually "under the governance of the gifts of the Holy Spirit." To deny that Thoreau was a mystic in an exact theological sense—in the sense in which St. Theresa of Avila and St. John of the Cross were mystics—is to do him no injustice. Of the multitudes who have served God and man with saintly zeal, compara-

tively few have belonged to the mystic brotherhood.

Thoreau's vocation was of a different order. At a time when Yankee ingenuity was subduing the earth, and the gospel of success was proclaimed from every street corner and town hall, he came to preach an older and more ascetic doctrine. Intuitively, he seems to have experienced the conviction that behind the Puritan virtues of thrift and industry and provident concern with material things lay the rather more than half-neglected truths which gave these things meaning—truths which Puritanism itself, in its best moments, remembered. In an age which was in danger of selling its all for a mess of pottage, he analyzed in terms familiar to that age the utility of pottage.

Walden is a humanist manifesto, the most pregnant which American humanism has yet produced. Man is Thoreau's primary concern, not God. However, he was still near enough to the Christianity which he outwardly rejected to be quite certain that man without the Spirit is not man. He would have man cease from the unrelenting pursuit of possessions—from the pushing of seventy-five-foot-by-forty barns down the road of life—to consider his true self. With a certainty that disdains splashy metaphor he tells of the distillation of his musing. Time is but the river in which he goes a-fishing, but, though its thin current slides away, it has mirrored for him the God who "will never be more divine in the lapse of all the ages."

As a protest against the crassness of the *Zeitgeist*, *Walden* deserves its immortality. But it has earned an immortality of a more positive sort. To do small tasks greatly is a high calling. Of this truth Thoreau, in his own way, was quite as convinced as was Thérèse of Lisieux; his testimony to the significance of the "little way" is not unworthy of a place beside hers. *Walden* bears secular witness to the dignity of human life, which can never be essentially trivial since it impinges on the infinite. In his reverence for simple things Thoreau's sanity touches the hem of sanctity.

Pietà

She has grown old this day. She has grown old and weary, and the weight of sudden age that clings about her shoulders now grows cold and chills her to the marrow.

The spent rage,
 that bristled on this hill short hours past,
 lies like the scattered dust beneath her feet.

Her eyes open again: this is the last
 long, lonely look she summons up to greet
 this wreckage of her Love, pressed to her heart.
 She does not weep. There is no word, no cry;
 no movement, till her body's sudden start
 when they would take Him from her.

Does she die
 again at this new parting? It is done.
 She stares at empty arms that held a Son.

THOMAS J. HORAN JR.

"Free hearts, free foreheads"

THE TEST OF FREEDOM

By Norman Thomas. Norton. 211p. \$3

This book appraises current pressures on American freedom and liberties relating to speech, press, association and the right of individuals to due process of law. Communism and McCarthyism are named as the chief threats to these liberties.

Mr. Thomas outlines the educational process by which he came to recognize communism as "the irredeemable foe of justice and liberty to individuals." He examines the power and influence of communism in the United States, and weighs the value of legislative remedies such as the McCarran Internal Security and Smith Acts. He has but a low opinion of these laws. Procedural reform is required in legislative investigations, he feels.

For prudential reasons, Mr. Thomas would not outlaw the Communist party. He would not have provided the Communists with martyrs by executing the Rosenbergs. But he would not permit Communists to teach in the schools or infiltrate government service. He is dubious about the current wholesale resort to the Fifth Amendment by witnesses in legislative inquiries.

Norman Thomas has no use for intolerance of nonconformity. Ill-informed patriots, he writes, discover a false identity of heresy with communism on the assumption that communism is everything that they do not like or understand. In fighting communism, many have imitated its oppressive features and have become the allies of the foe.

In his survey of the chief factors giving rise to McCarthyism, both the Senator and the "ism" come under heavy fire. The following quotation is indicative of the author's evaluation of them:

Certain it is that by collusion or coincidence he [McCarthy] is following the course a philosophic Communist might have chosen for him: noisy, indiscriminate criticism of communism with wholesale denunciation of secret Communists in government, most of whom he cannot identify. Thus he conditions his followers for a Fascist type of anti-communism, makes our Jeffersonian tradition contemptible, destroys the people's faith in their own Government, and gives the Communists respectability by confusing them with decent dissenters.

In Mr. Thomas' opinion the inves-

tigatory work of Senator McCarthy has not been important to American security. This is an interesting and provocative book.

FRANCIS J. POWERS

BUT WE WERE BORN FREE

By Elmer Davis. Bobbs Merrill. 229p. \$2.75

These six essays have their source in contributions to magazines and lectures in which Mr. Davis has declared his articles of political faith. He calls them sermons, and sermons they are in the sense that the preacher has little time for those who differ with him. Like most sermons, too, they probably will be shunned by sinners and heeded only by those who have no need of repentance.

He takes for his province in these pages a sizable portion of present-day controversy. Senator McCarthy and McCarthyism probably predominate as sources of annoyance for him, but there are other thorns in his side. Tamperers with the Constitution like Senator Bricker are scarcely numbered among the elect. And if he is not annoyed, at least he is bored by ex-Communists who betray their totalitarian cast of mind by going over to the forces of reaction.

For the most part Mr. Davis eschews an air of detachment, realizing that when one takes the field of battle other qualities become the order of the day. He may appear to have thrown this caution to the winds when he writes of a reporter's frustrations in trying to give an objective account of the news, or concerning the grandeurs and miseries of old age. But in both cases the axe he has to grind will be discovered not too carefully hidden between the lines.

Elmer Davis has never been one to mince words, and here he serves up a strong brew. There are those who will find it sustaining fare, but even Mr. Davis would betray amazement if those outside the fold did not turn away after a few tentative sips.

JOHN J. RYAN JR.

Holding action

THE UNITED STATES IN WORLD AFFAIRS, 1952

By Richard P. Stebbins. Harper. 492p. \$5

The current volume, which is the seventh in this annual survey of the foreign relations of the United States, is one worthy of the high standards set by its predecessors. The purpose of this series is to present an intelligible

BOOKS

interpretation of the year's most important developments in this crucial field. While it is designed for the general reader, it is of great value to the specialist as well. The latter will find its excellent bibliography of especial use, while the former will like the way in which the year's most important developments are discussed and analyzed. Mr. Stebbins has indeed become an expert at this kind of writing and has managed to maintain a praiseworthy detachment from individuals or political parties.

It will be recalled that 1952 was the year that preceded the death of Stalin and the commencement of the Eisenhower Administration. These two events have, of course, produced changes in the leadership of the two super-powers whose fencing with one another colors every development of any consequence in the realm of international relations in the present day.

The strained atmosphere between East and West showed no signs of easing during 1952. The true unity of objectives and actions which the United States has been endeavoring to promote among its Western friends and allies ever since 1947 seemed no nearer than before to realization. The problem of Germany remained unsolved as did efforts to identify the Republic of West Germany actively with the European Defense Community. Nationalism and anti-imperialism in Africa and the Middle East actually weakened the Western Powers during this eventful year, and the Far Eastern scene grew increasingly turbulent. The prospects of an armistice in Korea seemed dim, and in Indo-China Western hopes of victory over the stubborn Communist foe rested on a rather insecure foundation.

All these important developments are examined in this volume, along with such events as the 1952 election campaign in the United States and our domestic differences over trade and tariff policies, immigration and American dealings with the United Nations.

If this volume may be said to contain a theme, it is that of the sharp contrast between the strategy of world conquest employed by the Soviets and the anti-Communist defense maneuvers of the United States. Mr. Stebbins describes the methods whereby Soviet revolutionary interests are furthered in a variety of fields—all of them directed at exploiting any weaknesses in the ranks of the West. He then goes

on to show that American policy has failed to meet Soviet tactics which are non-military and reveals too much emphasis on military matters.

This is indeed a first-class piece of work and is recommended most highly.
THOMAS H. D. MAHONEY

Muddling through our resources

RESOURCES AND THE AMERICAN DREAM: Including a theory of the limit of growth.

By Samuel H. Ordway Jr. Ronald Press. 55p. \$2

A prominent conservationist here challenges both the American faith in limitless expansion of wealth as a goal of activity, and its underlying supposition that we will somehow find resources to go on making the dream come true decade after decade.

Mr. Ordway realizes that you may not be impressed with the case he makes out against the dream itself. But he does hope that prudence will lead you to reflect soberly on the evidence for the exhaustibility of our resources, and hence to agree that we must slow the pace of our acquiring till we find out where we stand.

He contends (though his brief essay provides little proof) that such studies as the report of the President's Materials Policy Commission (1952) and the findings of the Agricultural Research Administration will convince you that the "cornucopians" have beguiled us with their talk of our present inexhaustible resources and potential new ones. Thirty-three metals are already on the critical list. Our cropland today is only 20 per cent of our total land; and if industrial and urban encroachment continues up to 1975 at the rate of the last ten years, still another 45 million acres of this precious, renewable resource will be lost.

At the same time, our 1975 population of 190 million will require 68 million more acres of cropland, or its equivalent in productivity. Some acreage can be wrested from wastelands. But the cost of that can be seen from the fact that the Grand Coulee's 1,000 miles of irrigation ditches will bring in only a million acres of arable land.

Similar warnings that we have a resource problem have recently emanated from the Mid-century Conference on Resources for the Future. The President also devoted space to it in his budget message. If Mr. Ordway is right about the dimensions of the problem, his fellow-citizens need to consider the escape he provides through a rethinking of what constitutes a good life.

PHILIP S. LAND

IN SARA'S TENTS

By Walter Starkie. Dutton. 339p. \$6

Spain and Provence are lands of enchantment, with a cultural heritage that is older than Rome and, in Andalusia, older than Athens. There, in the most desolate and improbable places, ancient buildings stand like cryptic messages from people of the past. Folk dreams and memories gather around these structures, forming legends to explain their mystery. And quite as fabulous as the ancient buildings in Spain and Provence is the ancient race of men surviving from the past: still primitive, still nomadic, still fundamentally unaltered by the pressures of the modern world.

They are the gypsies who, together with their storied background, are the subject of this fascinating book. It is crammed with lore, legend and illuminating fact. Dr. Starkie sketches the history of the Romany, his reputed origins, his changeful fortunes. Then, with a brief excursion into Hungary, the author settles down to give an informed, many-sided discussion of Spanish and Provençal gypsies. Not all he has to say comes from the tomes and manuscripts cited in his scholarly notes, for Walter Starkie is a man of uproarious experience, who has followed the gypsies from fair to fair, played his violin in their tents, applauded them in the taverns and bullrings and sponsored their children at the font.

Unlettered, disreputable outcasts though they are, the gypsies possess an uncanny telepathic intuition, an inborn talent for music and a deep fidelity to their interior daimon, or genius. Their approach is to the minds and hearts of men. They can flatter, cozen, soothe, encourage and inspire the "gentile" as well as gull him. Magyar music, Flamenco music, poetry, dancing, singing, drama owe much to the gypsy daimon, as Dr. Starkie shows by score and quotation, reference and example throughout his work.

The book's title comes from the spectacular gypsy pilgrimage to the ancient, lonely church of Les Saintes Maries, at the sea below Avignon. Here, legend has it, an oarless boat, bearing the aunts of Our Lord, Marie Salome and Marie Jacobe, together with their black Egyptian servant Sara, drifted ashore. Sara became the patron saint of the gypsies, who arrive from all points of the compass on May 24 to venerate her in their own peculiar fashion.

This colorful event is the climax of Walter Starkie's book. Here, by the way, he found the Jesuit Father

ANCIENT CHRISTIAN WRITERS

THE WORKS OF THE FATHERS IN TRANSLATION

Editors:

JOHANNES QUASTEN, S.T.D.
JOSEPH C. PLUMPE, Ph.D.

VOLUME 18

St. Gregory of Nyssa: THE LORD'S PRAYER and THE BEATITUDES

Translated by
HILDA C. GRAEF

Thirteen sermons of St. Gregory of Nyssa, one of the great mystic theologians of antiquity, showing a man thoroughly conversant with human nature in general and the needs of his contemporaries in particular. With all his powers and knowledge he tries to imbue others with his conviction that the only goal worth living for is the kingdom of heaven. \$3.00

Previously Published

1. The Epistles of St. Clement of Rome and St. Ignatius of Antioch. Trans. by James A. Kleist, S.J., Ph.D. \$2.50
2. St. Augustine: The First Catechetical Instruction. Trans. by Joseph P. Christopher, Ph.D. \$2.50
3. St. Augustine: Faith, Hope, and Charity. Trans. by Louis A. Arand, S.S., S.T.D. \$2.50
4. Julianus Pomerius: The Contemplative Life. Trans. by Sr. M. Josephine Snelzer, Ph.D. \$2.50
5. St. Augustine: The Lord's Sermon on the Mount. Trans. by J. J. Jepsen, S.S., Ph.D. \$2.75
6. The Didache, The Epistle of Barnabas, The Epistles and the Martyrdom of St. Polycarp, The Fragments of Papias, The Epistle to Diognetus. Trans. by James A. Kleist, S.J., Ph.D. \$2.75
7. Arnobius: The Case Against the Pagans, Vol. I. Trans. by George E. McCracken, Ph.D. \$3.50
8. Arnobius: The Case Against the Pagans, Vol. II. Trans. by George E. McCracken, Ph.D. \$3.25
9. St. Augustine: The Greatness of the Soul and The Teacher. Trans. by Joseph M. Collier, C.Ss.R., Ph.D. \$3.00
10. St. Athanasius: The Life of St. Antony. Trans. by Robert T. Meyer, Ph.D. \$2.50
11. St. Gregory the Great: Pastoral Care. Trans. by Henry Davis, S.J. \$3.00
12. St. Augustine: Against the Academics. Trans. by John J. O'Meara, Ph.D. \$3.00
13. Tertullian: To His Wife, An Exhortation to Chastity, On Monogamy. Trans. by William P. LeSaint, S.J. \$3.00
14. St. Prosper of Aquitaine: The Call of All Nations. Trans. by P. De Letter, S.J. \$3.25
15. St. Augustine: Sermons for Christmas and Epiphany. Trans. by Thomas C. Lawler \$3.25
16. St. Irenaeus: Proof of the Apostolic Preaching. Trans. by Joseph P. Smith, S.J. \$3.25
17. The Works of St. Patrick. St. Secundinus: Hymn on St. Patrick. Trans. by Ludwig Bieler, Ph.D. \$2.50

Wherever good books are sold
THE NEWMAN PRESS
Westminster, Maryland

MY WAY OF LIFE

written by Fathers Farrell & Healy

•

The Summa Simplified

•

St. Thomas Aquinas
in plain-talk for everyone

•

Facts that make life worth living

•

640 Pages
Bound in green simulated leather
from 1.35

•

POCKET SIZE

— AT YOUR BOOKSTORE OR —

CONFRATERNITY of the PRECIOUS BLOOD

Rt. Rev. Msgr. Joseph B. Frey, Director

BROOKLYN 19, NEW YORK



GO TO EUROPE

Summer Bicycle Tour
Visit Holland, Belgium, Luxembourg, Germany, Switzerland, France, England. Dr. Clement H. de Haas, tour conductor. Price covers round trip on boat, bicycle, room and board. Limit: 25 applicants. Time: 8 wks. Price \$690. Deadline: April 24.

Summer Seminar
Special for students of Pol. Science, History, Geography, Art, Arch. and Liberal Arts. Seminars and lectures in famous Univ. in Holland, Germany, Italy, and Austria. Salzburg Music Festival. 95 days. Price covers round trip on boat, room and board, tuition. Price \$895. Deadline: April 24.

Two Semester Program

Live in Vienna, Austria, study English taught courses offered by U. of Vienna. Student groups visit 9 countries of Europe and North Africa. Price covers round trip on boat, room and board, tuition. Price \$1390. Deadline: June 1, 1954.

For information, write to:

THE INSTITUTE OF EUROPEAN STUDIES
7325 South Maryland Ave., Chicago 18, Illinois

Fleury at work among the gypsies, as well as the missionary nuns who travel among the tribes. *In Sara's Tents* is excellent reading, the product of a warm heart and a richly furnished mind. M. M. DOLAN

IT ISN'T THIS TIME OF YEAR AT ALL

By Oliver St. John Gogarty. Doubleday. 256p. \$3.50

This sprightly book of autobiographical anecdotes offers a little of something to everybody. It is downright funny in many places; it brings us dazzlingly close to AE, George Moore, Arthur Griffith and James Joyce; it offers a Horatian endorsement of strong beverages and stronger conversation; it has a fine take-it-or-leave-it flavor that compels the reader to take it.

Gogarty's hatred of humbug, both literary and political, will jolt idolators of Eamon de Valera and Winston Churchill. But dissent has long been needed to balance the books, since the de Valera of the civil war and Churchill of Black-and-Tan days tend to be obscured in the glow of later-day glories.

There is an uproarious description of rebel Gogarty's proposal to kidnap Britain's Chief Secretary for Ireland and commit him to Drumcondra in-

sane asylum as an unfortunate "with delusions of grandeur." Only the humorless incorruptibility of Mr. Short's Ulster guards spared him the intriguing ordeal at Drumcondra. This and companion anecdotes suggest why Gogarty is Joyce's prototype for Buck Mulligan in *Ulysses*.

In the aggregate, Gogarty seems close to the wit, sparkle and independence of everybody's mythical Irishman. Actually he is closer to the cultured, carefree country gentleman of the Anglo-Irish Ascendancy. As the book's subtitle hints ("An Unpremeditated Autobiography"), this is an apparently planless effort. It is only in his nostalgia for evenings with George Moore and Arthur Griffith and in his impassioned fulminations against De Valera that we see how Gogarty has meditated.

There is a good deal of penetration to his analysis of Joyce's character that explains the novelist's misshapen rhetoric, detestation of poverty and aversion to Catholic origins. Certainly *Finnegans Wake* is no testimonial to normalcy.

Enough gaps in the author's personal history and private motives exist in this book to tantalize anyone with risibilities into Gogarty's other volumes. Frankly a classical highbrow and aloof from "group enjoyments," Gogarty preserves his hoard of private cultivation for a public that should enjoy it. P. F. GAVAGHAN

CLASS, STATUS AND POWER

Edited by Reinhard Bendix and Seymour M. Lipset. The Free Press. 725p. \$6

Built into every functioning society are certain ranks or levels that group members into positions of superior and inferior status. The proverbial social ladder will differ from society to society in the ease with which men may move up or down upon it, or in the sharpness or vagueness with which one level is marked off from another. But no matter what the variety, structure of rank or class will inevitably take shape on the basis of occupation, wealth, sex, pedigree or whatever leads to prestige and power in any given society.

This book is a collection of readings on social stratification, that is, on the nature, formation and significance of classes in society. Some sixty essays, ranging from a bit of Aristotle's *Politics* all the way down to Veblen's theories on the leisure class and the thoughts of von Wiese on social security and social ascent, make this a good book to have on the library shelf, but a bad book to have to review in a limited space.

The essays are grouped into five main divisions. General theories of class structure fall into Part One, which includes a section from the *Federalist Papers* as well as pieces by Toennies, Max Weber, Schumpeter and Sorokin. The first part ends on a highly theoretical note with a treatise specially prepared for this book by Talcott Parsons. Parsons attempts a systematic organization of the analytical tools for the study of stratification, but the Parsonian flair for burying a five-word idea under an avalanche of abstract jargon makes it difficult reading.

Status and power-relations in American society come in for treatment in Part Two, with David Reisman, Daniel Bell and C. Wright Mills among the authors. Notably absent from this section is any excerpt from Lloyd Warner's *Yankee City* Series or from the Lynds' *Middletown*, though Ruth Kornhauser does give a lengthy account of the Warner approach.

Differential class behavior in such areas as those of the family, fashions, religion or politics gets broad treatment in Part Three, while social mobility—traffic up and down the social ladder—is the theme of most of Part Four.

unfortunate "with-
eur." Only the
tibility of Mr.
spared him the
Drumcondra. This
notes suggest why
ototype for Buck

Gogarty seems
ble and indepen-
s mythical Irish-
closer to the cul-
ry gentleman of
rancy. As the
"An Unpremed-
"), this is an ap-
ort. It is only in
s with George
riffith and in his
ions against De
ow Gogarty has

al of penetration
s character that
misshapen rhet-
verty and aver-
gins. Certainly
o testimonial to

ne author's per-
ate motives ex-
antitalize anyone
Gogarty's other
assical highbrow
p enjoyments,"
board of private
lie that should
F. GAVAGHAN

upped into five
ral theories of
to Part One,
ction from the
ell as pieces by
r, Schumpeter
part ends on a
with a treatise
this book by
ons attempts a
n of the ana-
dy of stratifica-
flair for bury-
under an ava-
n makes it diffi-

ations in Amer-
or treatment in
eisman, Daniel
ills among the
t from this sec-
m Lloyd War-
es or from the
though Ruth
a lengthy ac-
proach.
avior in such
mily, fashions,
s broad treat-
e social mobil-
the social lad-
t of Part Four.

The final section provides compara-
tive and historical studies of social
class trends in France, the Balkans,
Soviet Russia and China.

The important study of social
change calls for a more exact knowl-
edge of social classes than we now
possess. This collection is a useful
addition to the literature.

GORDON GEORGE

CARDINAL GASQUET

By Sir Shane Leslie. Kenedy. 273p.
\$3.50

Like most Benedictine monks, Car-
dinal Gasquet spent many of the most
important years of his life hidden
away in the obscurity of the cloister.
This aspect of his life is almost en-
tirely ignored in the present volume,
which covers only "certain periods
and the most remarkable seams in a
busy and vivid career."

Like the evangelists, therefore, Sir
Shane Leslie has not written a com-
plete biography, only a memoir which
deals almost entirely with the public
life of his hero. But the public life
of Francis Aidan Gasquet was so in-
timately associated with Catholic life,
and especially with English Catholic
life, that this book, based on a thor-
ough study of the Cardinal's private
papers, is bound to cast fresh light on
many an obscure event of church his-
tory and ecclesiastical politics in
England.

Had Abbot Gasquet died in 1885,
as he seemed likely to do, he would
have been remembered as an out-
standing Benedictine monk who
ruined his health by overwork while
transforming Downside Abbey into
one of the great "public schools" of
England.

Providentially, the disease that
threatened to end his career so pre-
maturely only transferred him to an
even more important task, the writing
of the true history of the English
Reformation. Years of diligent re-
search in the thousands of monastic
documents hidden away in the Brit-
ish Museum enabled him to write an
accurate account of the English mon-
asteries and thus force honest Prot-
estants to realize how vilely the Eng-
lish monks had been calumniated by
the unscrupulous agents of Henry
VIII.

Similar studies under the direction
of his friend Edmund Bishop, a bril-
liant liturgical scholar, prepared the
way for the decisive part Gasquet was
to play in the discussion of Anglican
Orders.

Whatever later Anglicans may claim,
this book makes it perfectly clear that
not only French scholars like Dalbus,

Portal and Duchesne, but Roman
authorities like Rampolla, Gasparri
and Leo XIII would gladly have
granted every possible concession to
Lord Halifax and his Anglican friends.
Abbot Gasquet, however, dug up from
the archives of the Holy Office the
long-forgotten documents that proved
convincingly that the case had already
been decided against Anglican Orders
in the days of Cardinal Pole and Pope
Paul IV.

His work on the problem of An-
glican Orders made Abbot Gasquet a
national figure in England. It would
have made him the successor to Car-
dinal Vaughan in the See of West-
minster but for the intervention of
Cardinal Moran, Archbishop of Syd-
ney in far-off Australia. But, while he
never became a bishop, Abbot Gas-
quet did eventually become a Car-
dinal and did much valuable work in
Rome both for the Church and for
England, particularly during the long
and bitter years of World War I. He
was largely responsible for the resto-
ration at that time of diplomatic re-
lations between England and the Holy
See.

This memoir will prove helpful to
the Catholic scholar and interesting to
the general reader. It deserves a place
in every Catholic library.

JOHN J. HEALY, S.J.

THE DESPERATE HOURS

By Joseph Hayes. Random House.
302p. \$3.50

A current Literary Guild selection, this
story succeeds in doing precisely what
it set out to do. If his intention is rather
narrow in scope, the desired effect is
none the less achieved with a technical
facility that might well stir some of
our more pretentious writers to envy.

For this is a suspense story, based,
the author informs us, upon an actual
occurrence. It concerns itself with the
four members of a slightly above-aver-
age family who suddenly find their
home invaded and themselves held
captive by three escaped convicts. The
fugitives, while keeping the wife and
young son at home, force the husband
and daughter to go to work each day
in their usual manner, in order to avoid
any suspicion from the community.

The situation, then, is a taut one.
And when you add, as Mr. Hayes does,
subordinate elements involving a tight-
lipped deputy sheriff upon whom one
of the killers has sworn revenge, and
a young, heroic ex-marine who is in
love with the daughter of this har-
rassed household, you obviously have
a situation fraught with as many po-
tentially exciting twists as a game of
Scrabble among four English profes-
sors.

Some Startling Suggestions for Reform in Our Liberal Educational System

GENERAL EDUCATION and the LIBERAL COLLEGE

By William F. Cunningham, O.S.C., Ph.D.
Father Cunningham, drawing on his vast
reserve of experience in the field of edu-
cation turns the spotlight on the shortcomings
in our present-day system of education and
suggests definite and sometimes startling
methods for its improvement. His ideas and
suggestions are based on sound principles
and can be readily applied to the problems
that face today's educators. \$4.00

What the experts say about the book:

"The best book in the field."—Bonaventure
Schwinn, O.S.B. Editor, "American Bene-
dictine Review"

"New and original."—Samuel K. Wilson,
S.J. Past President, University of Loyola,
Chicago, Admissions Office, University of
Detroit

A Fresh Presentation of the Ancient Problems of Metaphysics

The PHILOSOPHY of BEING

by Rt. Rev. Louis de Raeymaeker, Ph.D.
Translated by Edmund H. Ziegelmeyer,
S.J. Here is a philosophy of reality which
demonstrates how we came into living con-
tact with being, and how we can ascend
from our own ego to Absolute Being, the
ultimate explanation of all that is.

The author, Louis de Raeymaeker, presi-
dent of the Institut Supérieur de Philoso-
phie at the University of Louvain, adheres
to the principles of the synthesis of St.
Thomas Aquinas, especially when applica-
tion is made of the doctrines of analogy
and the real distinction between created
essence and existence.

Here, indeed, is a dramatic demonstra-
tion that the ultimate explanation of the
contingent can be discovered only in Ab-
solute Being, from which all else derives.
A fresh, lucid approach by the author and
an exact and interesting translation by
Edmund H. Ziegelmeyer, S.J., makes the
book an excellent guide for teachers and
students who wish a panoramic view of
Thomistic metaphysics. \$4.95

How a Convert Overcame Her Obstacles

SLOW DAWNING

by Jane Howes. While this book is an
entertaining narrative it also accomplishes
the deeper purpose of showing how a total
unbeliever overcame a formidable array of
objections and obstacles to become a devout
Catholic. "Slow Dawning" will lead priests
and lay people alike to a useful under-
standing of the obstacles that stand in the
way of non-Catholics who are seeking the
truth. \$3.00

At your bookseller

B. HERDER BOOK CO.

Publishers

15 & 17 S. Broadway, St. Louis 2, Mo.



Start speaking a foreign language! While you're learning, discover the outstanding advantages of the Holt Spoken Language method—a really different method developed by the great non-profit American Council of Learned Societies for the Armed Forces of America.

Holt's Spoken Language Course is the only course that gets you into the act immediately! Holt gives you the *Pause with a Purpose*... the pause which gives you time to repeat and imitate the words, phrases, and sentences spoken by the native instructor. You learn a foreign language precisely the way you learned English as a child... by repeating what you hear spoken. You'll be amazed how simple and easy it is to learn with a Holt course!

Holt provides courses in 21 different languages!

SEND COUPON TODAY!

* Enclose 25c to cover cost of handling and mailing.

HENRY HOLT & CO.

Dept. X51, 383 Madison Ave., New York 17, N. Y.

Please send me the Holt sample record demonstrating actual conversations in (check record you wish to receive)...

☐ French ☐ Spanish

I am enclosing 25c to cover cost of handling and mailing. No further obligation.

Name.....

Address.....

City.....Zone.....State.....

Eventually, of course, the lawless ones meet their deserved end. But not before Mr. Hayes, with a minimum of frills, and only occasional lapses into the superficial style of writing which abounds in the "slick" periodicals, has succeeded in stretching the emotional threads of his tale to their utmost tenseness.

This is not art; its pages fade quickly from memory. But while we are in its grip, we feel the pressure and respect the working of a well-disciplined professional talent.

RICHARD CROWLEY

THE NIGHT WINDS

By Brian Cleeve. Houghton Mifflin. 244p. \$2.75.

When the king of the monkeys heard that men were claiming descent from them, he summoned his subjects together and, enumerating the many crimes of men, disclaimed any such relationship with them. He said that no monkey, for example, ever built a fence to keep another monkey out, for this would force some monkeys to steal.

In Johannesburg, South Africa, the scene of this novel, a group of native young men sit huddled together, planning the crimes that they think will knock down the fences built by the racial policies of the "superior" white man. Ann Burroughs, watching them in fear and in love—one of them is her brother and another her lover—determines to get out of it all, even if it kills her. But she finds that she can go neither up nor down, but only around and around in her own stultifying circle.

The complexity of the problem of South Africa is reflected here in the lives of people vividly drawn from every level of life in the city. There is Sidney Hiram, the self-made European financier who, drunk with money power yet insecure in the social set to which he aspires, steps over the color line, only to violate the misnamed "morality act." There are the native "criminals" already mentioned, and there are the parasites like Ah Wing who, themselves the prey of human vultures, prey upon those who are as badly off as themselves or worse off. There are the Africans who "pass" and those who want to. The lives of all these people become enmeshed, but with no mutual beneficent effect. That is the worst crime of all.

Mr. Cleeve may well expect that his book will be compared with those of Alan Paton. The temptation to do so is very great. Mr. Cleeve's book, however, can and should be allowed to stand on its own merit. His book has

movement and suspense and the oppressive atmosphere of its theme. If it is sometimes unpleasant, it is with the unpleasantness of truth, made more potent by the just rage behind it.

FORTUNATA CALIRI

REV. FRANCIS J. POWERS, C.S.V., is head of the Department of Politics, Catholic University.

JOHN J. RYAN JR., a Boston attorney, is a frequent reviewer of books on the political scene.

THOMAS H. D. MAHONEY is the author of *The U. S. in World History and China, Japan and the Powers*.

REV. JOHN J. HEALY, S.J., is on the History Faculty of Loyola University, Los Angeles, Calif.

PAUL F. GAVAGHAN received his A.B. at Georgetown University and his M.A. at Catholic University.

REV. GORDON GEORGE, S.J., an associate editor of *AMERICA*, did graduate work in sociology at Fordham University.

Religious fundamentals

The brilliant book is a rarity in every field of literature, but the number of good books is increasing. This is especially noticeable in the area of popular religious studies. The present group deals with fundamental religious realities.

Msgr. Romano Guardini, well-known for his previously translated *The Faith and Modern Man*, happily is on the scene with a new book *The Last Things* (trans. by Charlotte E. Forsyth and Grace B. Branham. Pantheon. 118p. \$2.75). The very popular Munich professor of philosophy gives a fresh view of death, purification after death, resurrection, judgment and eternity. These are topics on which there is much confusion and doubt. Msgr. Guardini, in compressed outline, relates the Christian teaching to current intellectual and spiritual attitudes. Especially challenging and fruitful are the chapters on the judgment and on the Christian view of the body. Perhaps influenced by the vogue of the historical view of man as opposed to the metaphysical, the author here and there presents statements which, at least in their phrasing, are doubtful, if not false.

Rev. Leo Trese enters the lists with his fourth book in as many years, *Wisdom Shall Enter* (Fides. 144p. \$2.75). This is a remarkably easy to read, interesting and sound presentation of apologetics from the existence

ense and the op-
of its theme. If
asant, it is with
of truth, made
st age behind it.
UNATA CALIRI

WERS, C.S.V.,
Department of
e University.
a Boston at-
ent reviewer
political scene.
HONEY is the
S. in World
a, Japan and

ALY, S.J., is
culty of Loy-
os Angeles,

received his
own Univer-
at Catholic

GE, S.J., an
f AMERICA,
k in sociol-
University.

als

rarity in every
the number of
. This is espe-
area of pop-
The present
amental reli-

ardini, well-
ly translated
Man, happily
ew book *The*
Charlotte E.
ranham. Pan-
ne very pop-
of philosophy
ath, purifica-
ection, judg-
se are topics
onfusion and
a compressed
ian teaching
and spiritual
llenging and
on the judg-
a view of the
by the vogue
man as op-
the author
statements
hrasing, are

he lists with
many years,
ides. 144p.
bly easy to
d presenta-
ne existence

of God to the truth of the Church. The author's hope is that it will be useful for high-school classes. It should prove useful for the Catholic of only moderate education who wishes to brush up on the reasonableness of his religion. Above all it should be very helpful in instructing converts of average education who need something like this to supplement the question-and-answer books on the Church's claims.

"Grace" constantly appears in sermons, but is probably widely misunderstood or underestimated by the faithful. To remedy this deplorable situation, Rev. John Matthews, S.J., has written *The Life That Is Grace* (Newman. 196p. \$2.50). Solid doctrine and simple language combine in this popular sketch of the supernatural life of sanctifying grace which is ours to be lived in Christ. The author traces the nature, importance and effects of this supernatural life in the individual and in the mystical body. The only quarrel with this book is that in the earlier chapters the doctrine is too slowly exposed.

Many readers neglect the Epistles and the Acts of the Apostles because they lack a simple guide. An Irish Jesuit, Rev. Brendan Lawler, plays the role of friendly guide and encourager in *The Epistles in Focus* (Kenedy. 165p. \$3). Without pretending to a scholarly treatment of these documents, the author, relying on standard works in the field, gives the information which he considers necessary or useful for the ordinary reader. Background information, commentary and summaries are designed to focus the reader on the inspired writers. Genially, Fr. Lawler sometimes uses St. Patrick to explain St. Paul, working, no doubt, on the sound principle that one should use the better-known to explain the less-known.

In *The School of Virtue* (Pageant. 168p. \$3), Rev. John Kane gives a solid but uninspired sketch of the various virtues necessary to real sanctity. Faith, hope, charity, humility, obedience, fear, contrition, self-sacrifice, patience, meekness, generosity, kindness, union with Christ are treated in traditional fashion. This is a book to be read a chapter at a time. It will serve to recall the character and value in our daily life of the various virtues. Frequent quotations, especially from St. Alphonsus Liguori, serve not only to illuminate the doctrine but to encourage the reading of the classical spiritual treatises.

Joseph Pieper earned well-deserved praise for *Leisure, the Basis of Culture*. Hailed by T. S. Eliot for returning insight and wisdom to philosophy, he does justice to his reputation in *Fortitude and Temperance* (trans. by

Daniel Coogan. Pantheon. 128p. \$2.75). He took these two cardinal virtues for his subject because he believes that they have suffered special distortion in modern times. Concisely and brilliantly he shows their true nature and worth, and particularly their breadth of significance which makes them worthy of being hinges of man's life. A thorough acquaintance with St. Thomas and the Christian doctrine gives substance to the author's insights. If you doubt that clarity and synthesis can be exciting, this book will destroy your doubt.

In *Holy Mass* (trans. by Carisbrooke Dominicans. Liturgical Press. 120p. \$1.75), Rev. A. Roguet, O.P., looks closely at the mystery of the Mass. His purpose is not merely to help the Catholic to assist more intelligently at Mass, nor merely to give the reader some "ideas" about the Mass, but to encourage each one to live the Mass. This study is made from the ritual acts of the Mass rather than from its origins or theories. Fr. Roguet looks

at the concrete reality of the mystery from various angles, completing and correcting the ideas presented by one ceremony by other ceremonies or the same one presented from a different slant. The tone of the book is a little too assertive and certainly some will not care for the frame of mind which makes possible such a statement as "to celebrate [Mass] without singing is always an abnormal and mutilated celebration and it should be the exception."

Vincent J. Giese, editorial director of Fides Publishers—dedicated to serving the lay apostolate—stirred up quite a reaction last year when he wrote of "apostles anonymous." These are Catholics who are fond of experiencing Catholic Action "by osmosis on one-day stands at Friendship Houses, Catholic Worker breadlines, study weeks, Benedictine monasteries and rural communities," without ever committing themselves to any movement. In *The Apostolic Itch* (Fides. 126p. \$2.75), he gives some of his reflec-

THE CATHOLIC CHURCH
in
WORLD AFFAIRS

A serious and realistic analysis of the issues at stake in the relations of the Church and the modern world—designed to meet the need for a medium-length, factual and readable account of the role the Church is playing in contemporary world affairs.

420 pages, \$4.25
at your bookdealer
UNIVERSITY OF NOTRE DAME PRESS
Notre Dame, Indiana

Edited by . . .
WALDEMAR GURIAN
and
M. A. FITZSIMONS

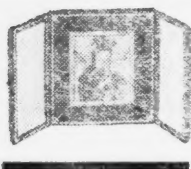
JOHN COURTNEY R.
EDWARD L. HESTON
MONSIGNOR HARRY
OSKAR BAUHOFFER
YVES R. SIMON
HEINRICH ROMMEN
KARL THIEME
PETER R.

Current Issues Discussed:
Church-State problem . . . Popes and peace in the 20th century . . . Papal diplomacy . . . Doctrinal issue between Church and democracy . . . The Church and human rights . . . Continental Protestantism after World War II . . . The American social question . . . The Catholic Church in England, Germany, France, Italy, Spain, Latin America, and the United States.

GAUDENZI

OF PIAZZA MINERVA ROME, ITALY
FINE RELIGIOUS ARTICLES

SINCE 1827



TRIPTYCH of the Virgin of Perpetual Help. Case is made of polished, dark red Florentine leather. Miniature is on ivory plaque. Virgin is exquisitely hand painted. $7\frac{1}{2}'' \times 4\frac{1}{4}''$ open — $3\frac{3}{4}'' \times 4\frac{1}{4}''$ closed. Triptych will be air-mailed to you from Rome, so allow 8-10 days for delivery.

\$9.30 ppd. No C.O.D. Order to:

GAUDENZI Box 38, Mamaroneck, N. Y.

Notices

12 cents per word
Payment with order

CATHOLIC BOOKS, greeting cards, leather bindings for bibles, missals, religious art from Italy, Oberammergau and Belgium are featured in The Guild Book Shop, 117 East 57th Street, New York 22, N. Y. PL 3-0225. Catalog on request.

COME TO THE SOUTH, serve in the missionary apostolate with the *Handmaids of the Church*. Please write: Sister Mary, 1840 Pigeon Point Road, Beaufort, South Carolina.

IRISH BOOKS. Belek China, Linens, Celtic Crosses, Rosaries, Cards, etc. Write for Catalog. Irish Industries Depot, Inc., 876 Lexington Ave., New York 21, N. Y.

IRISH CHURCH LINENS: Outstanding values and qualities. Plexiglas Pall Foundations— $5\frac{1}{2}''$, $6''$, $6\frac{1}{2}''$ and $7''$ —\$1.00. Silk Embroidery Floss. Ecclesiastical transfer patterns. Linen Girdle Crochet Thread. Purple Veiling Silk. Free Samples. Mary Moore, Importer, Box 394 M. Davenport, Iowa.

JESUIT HOME MISSION. My Hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

MISSIONARY PRIEST struggling to build school; 163 Catholics in two counties of 85,000 population. Please help us! Rev. Louis R. Williamson, St. Mary's Parish, Hartsville, South Carolina.

"PRIESTLESS COUNTY FOR YEARS—NEEDS CHURCH NOW". 68 Catholics can't do it alone. Will you help? Please! Rev. Cletus Gillson, St. Andrew's Mission, London, Kentucky.

SEMINARY FOR JAMAICA—Jesuit missionaries in Jamaica, B.W.I. are training seminarians in two cottages. A decent Seminary is badly needed. Can you help this noblest of missionary works? Rev. Robert Burke, S.J., c/o Jesuit Missions, 1106 Boylston St., Boston 15, Mass.

SITUATION WANTED (Male): Teaching or related position. M.A. Latin-Greek, A.B. History-English-German. Teaching experience: eight years in same school. Reference, transcript, etc., on request. Write AMERICA, Box 45, 70 E. 45th St., New York 17.

USED CATHOLIC BOOKS. Large stocks held. Inquiries and specific WANTS welcomed for immediate supply or search. Duckett, Catholic Booksellers, 140 Strand, London, W.C. 2, England.

tions on the lay apostolate; its need of stability and sound spirituality; the important role of the layman in the Church; the difficulties facing the unmarried, dedicated worker; the value of poverty and friendship. In the second half of the book he outlines the problems facing the lay apostolate in journalism, and the social, political and economic spheres. The writing evidences good reading and a sound Catholic background. If the book as a whole seems rather weak, it is perhaps due to the diffusion which characterizes a journalistic style.

Francis Nugent has compiled a spiritual anthology for the average reader on the premise that spiritual reading need not be boring. Good style and sound doctrine are not necessarily repugnant. A *Spiritual Reader* (Newman. 210p. \$3.50) gives selections from 21 authors, grouped under the general headings of doctrine and devotion, Christ's life and ours, the tree and its fruit. Most of the writers are popular moderns or ones whose writings are current in American editions. The anthology proves its point, and like any good collection should serve to arouse interest to read further in the authors' complete works.

THOMAS J. M. BURKE, S.J.

THE WORD

"And Jesus took the loaves, and gave thanks, and distributed them to the company, and a share of the fishes, too, as much as they had a mind for" (John 6:11; Gospel for Laetare Sunday).

Those of us who have practically never drawn a breath outside the Catholic fold have not, of course, the foggiest notion how the Church looks from the outside. We do know that, seen from the inside, Holy Mother Church is (apart from much else) endlessly fascinating and sometimes downright surprising.

Consider, for example, the matter of the fourth Sunday in Lent. Everyone knows that the Catholic Church is completely serious both about the fundamental Christian principle of self-denial and about the annual season devoted to the practical realization of that principle. Then, on the Sunday that marks the half-way point of Lent, Holy Mother Church happily presents to her children a liturgy that begins with the imperative, *Be glad*, and which features a Gospel about a miraculous fish-fry in which everyone ate to his stomach's content.

As an added touch of gentle gaiety, the Ancient Mother on this morning—as on only one other day in the year—sends her priests to the altar in vestments which are the color of a pink rose. A stranger to the Catholic Church might be tempted to wonder whether Laetare Sunday is really a day in Lent or rather a sort of anticipated Christmas Eve, or possibly a translated St. Patrick's Day as observed in the parishes of Donegal.

But wise Mother Church is as serious and knowing about Laetare Sunday in the middle of Lent as she is about Lent itself. As usual, the Church is teaching us in all that she does and says.

Laetare Sunday suggests, in the first place, the deeply tolerant and understanding insight of Holy Mother Church into fallen human nature. She knows perfectly well that her children, being mere men and women, cordially detest the practice, if not the theory, of self-denial. She will not, on that account and as a doting mother would, absolve her sons and daughters from their obligation of lending a hand with the cross of Christ. Nevertheless, she is sympathetic toward natural reluctance on the subject of penance, and, after a solid month of somber abnegation, she suddenly and cheer-

A CATHOLIC BOOK SERVICE

A thorough search service on out-of-print books, any subject or language. Diligent, personal attention. No obligation to purchase. Complete want lists invited. All new and current titles supplied, postpaid, at published prices.

C. F. PETELLE, Box 289 Maywood, Ill.

America's ADVERTISERS

MARCH 27 ISSUE

PUBLISHERS

Benziger Brothers, Inc.	693
Confraternity of the Precious Blood	688, 693
B. Herder Book Company	689
Henry Holt & Company	690
Newman Press	687
U. of Notre Dame Press	691

SPECIAL SERVICES

Cranwell Camp	694
St. Edmund Society	694
Gaudenzi Religious Articles	692
John J. Hogan, Inc.	694
Institute of European Studies	688
C. J. Lundstrom Mfg. Co.	694
N.A.C.P.D.C.G.	693
C. F. Petelle	692
Will & Baumer Candle Co.	692
Notices	692

SCHOOLS AND COLLEGES

Caldwell College	691
Good Counsel College	691
Marymount College	691
Mt. St. Mary	691
College of Notre Dame of Md.	691
College of New Rochelle	691
Siena Heights College	691
St. Mary's Villa Academy	691
Academy of Mt. St. Vincent	691
College of Mt. St. Vincent	691
Jesuit Education Series	695

f gentle gaiety,
this morning-
y in the year-
e altar in vest-
color of a pink
the Catholic
ted to wonder
y is really a
a sort of an-
e, or possibly
s Day as ob-
f Donegal.

rch is as seri-
Laetare Sun-
ent as she is
al, the Church
she does and

sts, in the first
nt and under-
Holy Mother
n nature. She
her children,
men, cordially
t the theory,
not, on that
mother would,
ughters from
ing a hand
Nevertheless,
d natural re-
of penance,
a of somber
and cheer-

SERVICE

on out-of-
language.
No obliga-
want lists
titles sup-
prices.
aywood, Ill.

's
RS
E

693
688, 693
689
690
687
691

694
694
692
694
694
693
692
692

695

ally introduces into her liturgy what
can only be called a psychological
breather. It is so heartening to hear
our good Mother suggesting that even
penance and self-denial it is possi-
ble to have too much of a good
thing.

The second implication of Laetare
Sunday is even more consoling. As has
been noted, the Catholic Church,
more than any other Christian group
or agency, insists on the most literal
and practical external application of
the undeniable Christian principle of
self-abnegation. Wherever there are
Catholics, Friday abstinence from
meat is taken for granted by everyone,
and the Catholic population is largely
responsible for the greatly increased
consumption of file of sole and cheese
sandwiches between Ash Wednesday
and Holy Saturday.

Yet Holy Mother Church, for all her
insistence on simple self-denial, makes
it transparently clear, smack in the
middle of the season of penance, that
penance really is for a season: that
penance, like mortal life itself, is a
strictly temporary and transitory
thing. Christ our Saviour died but
once, but the triumph of Christ our
King is forever. Good Friday is a day,
but Easter is a whole time. Even more
exactly, Good Friday was; Easter is.

If we may be permitted a few rose-
ate metaphors, Laetare Sunday is a
cold shower before we return to the
salt-mines. On this Sunday of the Rose
Holy Mother Church presents us with
a spiritual orchid, patting us on the
back and murmuring that if we made
it to Laetare, we can make it to Easter.

VINCENT P. MCCORRY, S.J.

THEATRE

THE BURNING GLASS, by Charles
Morgan, is a science-fiction story
raised from the level of juvenile read-
ing to mature drama for thoughtful
theatregoers. Sir Cedric Hardwicke is
starred in the production, which, un-
der the auspices of the Theatre Guild
and John C. Wilson, is incumbent at
the Longacre. Luther Kennet directed
the action at an effectively leisurely
pace, and the playbill gives Noel Tay-
lor credit for the last word on the
costumes.

The central character is Christopher
Terriford, a young scientist who, while
experimenting with devices for weath-
er control, accidentally invents a
machine that can literally scorch the
earth, or any part of it the operator
wishes. In the hands of an enemy, the
machine could burn either Baltimore

or Liverpool to a crisp at the push of
a button. An insane man, by changing
the dial, could reduce the continent to
cinders.

Terriford, like any really intelligent
man, is frightened at having unlimited
destructive power at the tip of his
fingers. He ponders his problem in the
south room at Terriford House, some
sixty miles from London, until he
comes to a decision. The south room,
it must be mentioned, was designed
by Oliver Smith. It provides just the
right atmosphere for mulling over a
hard question or choosing between the
horns of a dilemma. Terriford's deci-
sion is to inform the Prime Minister
of his invention without revealing the
secret of its operation.

His invention would make his
country invincible in war and he is
willing that the machine be used as a
military weapon. But he demands as-
surance that its formula will not be
diverted to any non-military use. He
thinks we already have more time and
space-saving gadgets than we know
how to handle. It is time to call a halt
on producing gadgets that make living
easier, he says, until men are more
advanced in moral responsibility. His
insistence that his invention must be
used only as a war weapon gets him
into a rather long hassle with the
Prime Minister, which is the meat of
the drama.

While Terriford's position on inven-
tions seems morally disputable, he has
a rather strong case. Washing ma-
chines and vacuum cleaners, for in-
stance, have certainly made house-
work easier. But it is doubtful that
they have made women any happier
than their grandmothers, who labored
over washboards and cleaned their
floors with brooms. The art of printing
has, through public education, pro-
duced a literate society—and millions
devote their literacy to reading comic
books. Still, it is not reasonable to as-
sume that the Creator, after endowing
a man with inventive genius, wants
his inventions withheld from the ser-
vice of humanity.

At first thought, a scientist engaged
in a series of discussions with a Prime
Minister does not strike one as a sub-
ject for lively drama. The author takes
care of that by including a spy among
his characters and an abduction in his
plot, thus investing his play with emo-
tional as well as intellectual suspense.
He also tries to take care of it, unfor-
tunately in poor taste, by injecting
some coarse dialog and questionable
love scenes.

Sir Cedric is beautifully casual
as the Prime Minister and Scott Forbes
is convincingly taut as the scientist
holding the hot potato. Maria Riva,
the inventor's wife, gives an effective
performance when she isn't speaking.

The Monks of ST. MARY'S
Abbot Patrick M. O'Brien, O.S.B.

ST. MARY

MY EVERYDAY

MISSAL

\$4.00 • Gold edge \$7.50 • Leather \$8.75
AT ALL BOOKSTORES OR
BENZIGER BROTHERS, Inc.
6-8 Barclay Street New York 6, N. Y.

ADV 22

CHRIST
IN
THE
GOSPEL

by the Four Evangelists

Life of Christ in Word & Picture

Arranged for Daily Reading

170 Original Pictures
Which illustrate events in
the Life of the Divine Master

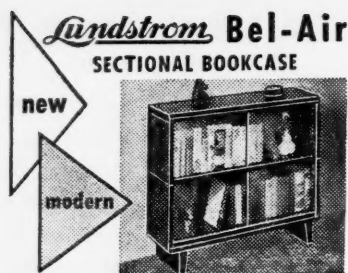
Appendix contains
a Study Guide & Daily Practice

62¢, 96¢, 1.56, 2.20, 4.78
448 Pages, Pocket Size

AT YOUR BOOKSTORE OR

CONFRATERNITY of the PRECIOUS BLOOD
Rt. Rev. Msgr. Joseph B. Frey, Director
BROOKLYN 19, NEW YORK

SHOP WITH
CONFIDENCE
WHERE
YOU SEE
THIS SEAL.



SAVE 40%—Buy Direct From Factory

You would pay 40% more for the Bel-Air in stores if you could find the same superb craftsmanship and styling. Famous Lundstrom sectionals, sold direct since 1899 and guaranteed to satisfy, save you the middleman's profit. Add sections as needed... all fit perfectly, match perfectly—provide variety of room arrangements. Many designs, woods, finishes, and sizes; with or without glass doors.

WRITE FOR FREE CATALOG D-354

Showing Complete Line, Factory Prices

C. J. Lundstrom Mfg. Co. • Little Falls, New York

When your observer saw the play she either had laryngitis or had been directed to talk so deep in her throat that she was at times inaudible. Isobel Elsom, the scientist's mother, has a wholesomely maternal air. Walter Matthau is pathetically bitter as an associate scientist who kills himself because he knows too much and drinks too much—afraid that he might blab while in his cups.

Thoughtful in writing, with the exceptions noted above, competent in production and close to perfection in performance, *The Burning Glass* is for people who are not allergic to intelligence in the theatre.

THEOPHILUS LEWIS

FILMS

NIGHT PEOPLE is a fast and exciting topical melodrama which, at its best, packs so much intelligence and conviction that one wishes it were always at its best. The scene is present-day Berlin, where the picture was photographed in Technicolor and CinemaScope. The story concerns the kind of small cold-war incident that is a common occurrence in an area where distance from the Iron Curtain is measured in city blocks rather than thousands of miles.

What sets the plot in motion is the kidnapping by the Russians of a young American soldier. It soon develops that in addition to being an ordinary GI, the youth is the son of a Midwestern industrial tycoon. The military-police colonel (Gregory Peck) assigned to the case has hardly had time to make preliminary inquiries via regular and undercover channels when the father (Broderick Crawford) flies into Berlin. He is armed with a formidable array of letters from Governors and Senators, and comes with the avowed purpose of educating the military mind in the ways of "getting things done."

This meeting between the distraught, aggressive parent and the seasoned, knowledgeable professional soldier has been developed by author-director Nunnally Johnson, with a handsome assist from the two actors involved, into an epic clash of personalities and points of view. Johnson has also drawn a collection of subsidiary characters—newspapermen, soldiers, diplomats, etc. who ring true to life. And he has kept his story moving to the accompaniment of a steady patter of pungent and amusing dialog and a mass of carefully observed small details which, in sum,

give an impression of more truth than melodrama.

Having set its sights so high, the film falls off to a denouement that seems contrived and unconvincing. The hero, with a poetically just double-cross of his own, counters a Russian offer to swap the soldier for two West German citizens wanted by the Soviet secret police. Nevertheless, for adults the picture offers a lot of entertainment and a reasonable amount of food for thought. The staff side of the cast features Anita Bjork, who is very effective as a complex secret agent, and Rita Gam, who is mostly decorative in the deliberately and pointlessly ambiguous role of the hero's secretary.

(20th Century-Fox)

DANGEROUS MISSION, photographed in Technicolor in Glacier National Park, furnishes convincing proof, if any was needed, that handsome scenery and on-location filmmaking are no guarantee of superior movies. The plot is about a material witness to a New York murder (Piper Laurie) who takes off for the wide open spaces to avoid gangland retaliation.

She is hotly pursued by Federal agent Victor Mature and hired killer Vincent Price (there is some early effort to conceal which is which), and eventually learns the hard way that in her situation a girl's best bet is protective custody rather than flight. Had she learned her lesson earlier, there would have been no story. As it is, there is little enough. A wholly irrelevant avalanche and forest fire and some Indian ritual pad out the family picture to feature length. (RKO)

PHANTOM OF THE RUE MORGUE is the last 3D picture to figure on Warner's schedule, the wide screen having triumphed, at least temporarily, over stereoscopy in the battle of the new processes. Appropriately enough, the studio ends the cycle where it began, in *House of Wax*, with an old-fashioned horror film. This one is based loosely on Poe's classic detective story. For screen purposes it has been embellished with several more corpses, mad-scientist motivation and a finale featuring the giant gorilla climbing over roof-tops with the swooning heroine (Patricia Medina) in his arms. The plot is hardly calculated to attract adult patrons, but the picture does have an intelligent cast (Karl Malden, Claude Dauphin, Steve Forrest) and really first-rate 3D color photography, and is for the most part unencumbered with deadly missiles flying off the screen.

(Warner)

MOIRA WALSH

**BOSTON COLLEGE
SCHOOL OF SOCIAL WORK**

126 Newbury Street
Boston 16, Massachusetts

*Accredited by the
Council on Social Work Education*

**FORDHAM UNIVERSITY
SCHOOL OF SOCIAL SERVICE**

134 East 39th Street
New York 16, New York

*Accredited by the
Council on Social Work Education*

Jesuit Schools of Social Work

4 Jesuit universities conduct schools
of social work for preparation of
leaders in this supremely important field. . . .

Jesuit schools of social work accept only those applicants who have already received a bachelor's degree from an accredited college. Preference is given to students with college records that show a well-integrated course content and grades that indicate adequate scholarship for graduate studies.

- It must be clear from the outset that the applicant has a wholesome and genuine interest in people, is temperamentally suited to diagnose and meet their social needs and, in general, is possessed of the good judgment and character required of social workers.
- Sound professional training prepares students for social work by the integration of theory and practice. Both seek to equip the student with scientific knowledge, professional philosophy, and practical skills which enter into the effective performance of social work as it is carried on through private and public agencies and institutions of recognized standing.

**Professional social work is the dedication of a person's
life to the service of mankind, based on belief in the
dignity of man and his priceless value in the eyes of God.**

**LOYOLA UNIVERSITY
SCHOOL OF SOCIAL WORK**

820 N. Michigan Avenue
Chicago 11, Illinois

*Accredited by the
Council on Social Work Education*

**SAINT LOUIS UNIVERSITY
SCHOOL OF SOCIAL SERVICE**

221 N. Grand Boulevard
St. Louis 3, Missouri

*Accredited by the
Council on Social Work Education*

CORRESPONDENCE

Sic et Non

EDITOR: May I repeat and stress the argument of Fr. Hartnett in his article, "Presidential leadership vs. Senate hegemony" (AM. 3/13). "One hopes," he says, "that he [Mr. Eisenhower] will take charge. He will have to. And he will find public opinion on his side."

To my mind the issue around Senator McCarthy is clear-cut in more than one direction, but above all in the following. Are we to believe that the executive arm of the Government, with its enormous investigative forces, is incompetent in the face of internal communism and not to be trusted, and that Senator McCarthy, with his few investigators and sensational methods, is the real and necessary hero? The followers of Senator McCarthy are morally obligated to use great caution in the way they answer this question. And if they give what I believe to be the correct answer, they will return this whole emotional issue to a properly diminished perspective.

AMERICA has from the beginning handled this question with admirable firmness, dignity and a sense of fact. Against the strongest opposition, it has upheld the principle that no one in politics, not even Senator McCarthy, is above criticism, provided it be reasoned criticism. It has used both sense and courage.

If the people of this nation refuse, in this case, to take an absolute, emotional position on the left or the right, if they approve the good the Senator stands for and fearlessly condemn the bad, if they do all this on a level of fact, then we will ride through this storm.

I am very confident that, if the proper leadership is given by President Eisenhower, the great majority will so act.

(REV.) WILLIAM F. LYNCH, S.J.
New York, N. Y.

EDITOR: I am discontinuing my subscription to your magazine for the following reasons.

1. "We regret to see a distinguished and admired paper stooping to a type of advertising"—this is from your most recent issue, March 6, 1954 p. 586. I cannot agree with you on calling New York Times a distinguished and admired paper. . . .

2. Your lack of consistency in one week giving a slight pat on the back to Senator McCarthy and next throwing a hammer at his head. Too bad

a man can't make an occasional blunder, but when seeking to uphold the loyalty of the country there are bound to be mistakes, but as long as they are not outright injustices then a man has a right to pursue his course. The incident with Secretary Stevens may have been a blunder but at least it is still along the line of flushing out "Reds." . . .

Please accept my sincere prayers that your newspaper will improve its policy in this regard. I have been a reader of it for years now, and it is with regret that I don't renew my subscription—but those are only two of my reasons and I feel sufficient if I am going to be consistent with my principles.

(REV.) JOSEPH J. MCCARTHY
Brooklyn, N. Y.

Image Books

EDITOR: The report that Image Books is to issue a series of Catholic books in pocket-size format (AM. 2/27) is good news to Catholics who have longed for more of these popular-priced books.

Isn't the parish magazine and book-let rack one of the best avenues of distribution? Our parish rack in St. Joseph's Church, Cuyahoga Falls, Ohio, has sold more than 1,800 pocket-size books in four years—the Lumen books from Paluch and books by Fr. Keller, Cardinal Spellman, the late Fulton Oursler, etc. But more titles are needed.

MURRAY POWERS
Cuyahoga Falls, Ohio

Industry Council Plan

EDITOR: In his "Papal social teaching in Catholic schools" (AM. 3/6), Bro. Gerald J. Schnepp again advocated uniform adoption of the term "Industry Council Plan" to designate the papal social program. This was the term accepted by the American Catholic Sociological Society and referred to by the American hierarchy in its 1948 statement, *The Christian in Action*. But acceptance was tentative and provisional, pending further consideration and suggestion.

In itself it is misleading, especially the word, "industry," which tends to restrict the concept of social action to industry, whereas the papal program applies to all functional groups in economic life. Furthermore, as this term is used by the Congress of Industrial Organizations to designate its own program of social reform, there is danger of confusion.

Perhaps a solution lies more in a consideration of the functions of the new organizations Pius XI called for in *Quadragesimo Anno*, rather than their nature. These organizations, designated by the Latin term, "*ordines*," are to promote the interests of all groups of society, not only industry, in relation to the general welfare. "Industry Councils" does not convey this meaning. The problem of finding an exact equivalent remains.

GERALD M. WEIKSNER
Latrobe, Pa.

War against misery

EDITOR: "Stop the misery!" (AM. 3/13), by Rev. Alfred J. Barrett, S.J., is the most incisive analysis of the "misery" shows that I have seen so far in print. It is precisely because these programs violate every value we have tried to develop in the moral consciousness of our people that I have felt I should initiate a war against them.

I hope we will win our legal battles with "Strike it Rich," but it is even more important to win the larger battle as to the propriety of this kind of program being used as a soap-selling venture.

HENRY L. MCCARTHY
Commissioner of Welfare
New York, N. Y.

EDITOR: Congratulations to Fr. Barrett on his fine exposition of the moral deficiencies of advertising programs which commercialize human misery.

JOHN R. MITCHELL
New Haven, Conn.

Next trip

EDITOR: Mr. Norton in his fiery appeal for a better understanding of Spain (Feature "X," 3/6) calls it "a shame" that I have not included a visit to Spain in the program of my study tour. No doubt, a complete survey of the political and social problems of European Catholicism would have required going to Spain, Portugal, Ireland and England, besides the six countries we are actually visiting. But our time is limited: we have 47 days at our disposal (which, incidentally, is more than with most of the other tours). Hence self-limitation was a necessity. I therefore chose those areas whose problems are of immediate concern to us Americans.

The widespread interest in my present tour, as reflected in the many requests I have been receiving from all parts of the country, encourages me to plan another tour for 1955 to the four countries mentioned above, with special emphasis on the Iberian Peninsula.

RUDOLPH E. MORRIS
Marquette University
Milwaukee, Wis.

lies more in a
functions of the
us XI called for
no, rather than
e organizations,
Latin term, "or-
e the interests of
y, not only in-
the general wel-
ncils" does not
The problem of
valent remains.
M. WEKSNER

y
misery!" (Am.
d J. Barrett, S.J.,
analysis of the
I have seen so
recisely because
ate every value
lop in the moral
people that I
initiate a war

our legal battles
' but it is even
win the larger
tiety of this kind
sed as a soap-

McCarthy
er of mis-

ons to Fr. Bar-
ion of the moral
tising programs
human misery.
R. MITCHELL

in his fiery ap-
nderstanding of
3/6) calls it "a
not included a
program of my
a complete sur-
nd social prob-
tholicism would
to Spain, Por-
ngland, besides
re actually visit-
mitted: we have
sal (which, in-
n with most of
e self-limitation
herefore chose
blems are of im-
Americans.
interest in my
ed in the many
receiving from
try; encourages
ur for 1955 to
ntioned above,
on the Iberian
H. E. MORRIS

America

March 27, 1954
Vol. 90, Number 26

NATIONAL CATHOLIC WEEKLY REVIEW

CONGRESS, COMMUNISTS AND THE COMMON GOOD

ROBERT C. HARTNETT

Second spring in Sweden

RICHARD M. BRACKETT

Walden: a centenary

MICHAEL F. MOLONEY



Let's take a newer look

New party line

Pact with Japan

Slander from Warsaw

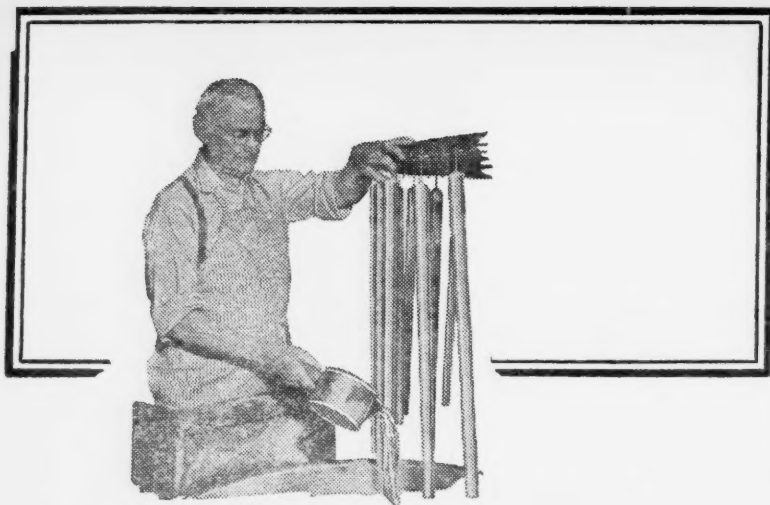
Challenge to Christians

UNIVERSITY OF
NOTRE DAME

MAR 24 1954

PERIODICAL
READING ROOM

20 CENTS A COPY \$7 A YEAR



REVERENT in concept and execution . . .

Like their fathers and grandfathers before them, master chandlers in the Will & Baumer plant practice the art of candle making as in the days of the guilds.

Patiently and painstakingly they dip Will & Baumer beeswax candles by hand. Each artisan is fully grounded in Rubrical requirements . . . each is proudly conscious that the product of his hands is destined for altars throughout the world.

Modern technology, we firmly believe, can never supplant Will & Baumer's devoted craftsmanship—craftsmanship that's reverent in concept and execution.

Will & Baumer CANDLE CO., INC.

The pioneer Church Candle Manufacturers of America

SYRACUSE • BOSTON • NEW YORK • CHICAGO

MONTREAL • LOS ANGELES

TAPERLITE dinner candles help to make the home the social axis for entertaining and cultured enjoyment. Buy Taperlites in the convenient "Two-Pack", at your leading merchants. A Will & Baumer product.



CANDLE CRAFTSMEN FOR NEARLY A HUNDRED YEARS

CONTENTS

America, March 27, 1954

Current Comment 669
Washington Front. Wilfrid Parsons 673
Underscorings C. K. 673

Editorials 674
Let's take a newer look
Pact with Japan
New party line
Challenge to Christians
Slander from Warsaw

Articles
Congress, Communists and the
common good 677
Robert C. Hartnett
Second spring in Sweden 679
Richard M. Brackett
Feature "X": Arab-Israeli quarrel. 681
Frederick P. Bargebuhr
Vincent S. Kearney

Literature and Arts 683
Walden: a centenary
Michael F. Moloney
Pieta (Poem) 685
Thomas J. Horan Jr.

Books Reviewed by
The Test of Freedom 686
Francis J. Powers
But We Were Born Free 686
John J. Ryan, Jr.
The United States in World
Affairs, 1952 686
Thomas H. D. Mahoney
Resources and the American
Dream: Including a theory
of the limit of growth 687
Philip S. Land
In Sara's Tents 687
M. M. Dolan
It Isn't This Time of Year at All . . 688
P. F. Cavaghan
Class, Status and Power 688
Gordon George
Cardinal Casquet 689
John J. Healy, S.J.
Religious fundamentals 690
Thomas J. M. Burke, S.J.
The Word. Vincent P. McCorry, S.J. 692
Theatre Theophilus Lewis 693
Films Moira Walsh 694
Correspondence 696

AMERICA. Published weekly by the America Press at 116 Main Street, Norwalk, Conn. Executive Office, 70 East 45th Street, New York 17, N. Y. March 27, 1954, Vol. XC, No. 26, Whole No. 2341. Telephone Murray Hill 6-5750. Cable address: Cathreview. Domestic, yearly, \$7; 20 cents a copy. Canada, \$8; 20 cents a copy. Foreign, \$8.50; 20 cents a copy. Entered as second-class matter April 17, 1951 at the Post Office at Norwalk, Conn., under the act of March 8, 1879. AMERICA, National Catholic Weekly Review. Registered U. S. Patent Office.



TS

..... 669
 id Parsons 673
 C. K. 673
 674

nd the 677

..... 679

i quarrel. 681
 r

..... 683

..... 685

iewed by 686

J. Powers 686

Ryan, Jr. 686
 brld

Mahoney 687
 ican

teory 687

S. Land 687

M. Dolan 688

at All. 688
 Gavaghan

..... 688
 n George

..... 689
 ealy, S.J.

..... 690
 urke, S.J.

orry, S.J. 692

us Lewis 693
 ra Walsh 694

..... 696

by the Amer-
 et, Norwalk,
 0 East 45th
 7. March 27,
 ole No. 2341.
 5750. Cable
 estic, yearly,
 ada, \$8; 20
 50; 20 cents
 -class matter
 Post Office
 the act of
 9. AMERICA.
 olic Weekly
 tered U. S.